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For the Religio-Philosophical Journal.  
**BREAK EVERY YOKE.**  
DEDICATED TO THE MEDIUMS OF ARBURA.  
By B. M. LAWRENCE M. D.  
Break every yoke, and set thy spirit free,  
Nor longer yield to passions away,  
This is the path thy God would choose for thee,  
For this bright angels bid thee ever pray.  
Break every yoke and purify thy heart,  
Prepare thy temple for divine abode;  
Let Wisdom choose for thee the better part,  
And lead thee in the strait and narrow r. ad.  
Break every yoke the wicked traits of mind,  
With wayward thoughts which in wild fancy roam  
By constant self-control, with prayer combined  
These innate evils, all thou can'st o'er come.  
Break every yoke, within may lurk disease,  
Which baffles skill from every skillful hand  
Fasting and prayer, from pain will give release,  
And fit thy soul for life in either land.  
Break every yoke nor longer be the slave  
Of loathsome habits which pollute thy fame,  
Which force thee prematurely to thy grave;  
But fast and pray for help in heavens name.  
Break every yoke, does mammon chain thy soul  
With fetters of the fleeting things of earth?  
Pray that thy spirit may obtain control  
And give thee for thy gains the pearl of worth.  
Break every yoke, one thing still lacked the youth  
Sell all thou hast and feed the hungry poor.  
Thenceforth proclaim and follow after truth  
And thus shalt thou Eternal Life secure.  
Break every yoke, when life on earth is past,  
Sweet spirit guides shall wait thy soul away  
Where endless joys will flow from every part,  
And thou shalt minister to those who pray.

For the Religio-Philosophical Journal.  
**The Dial—From Frank's Journal.**  
BY F. H. SMITH.  
(Continued from our last.)  
Being thus constantly attended by spirits of a very low order, I began to take myself to task to learn of what I had been guilty that should attract such beings around me. Is this state of things to continue during my life here, and when I open my eyes in the spirit world am I still to be surrounded by them?  
A few days after this during a pause in the conversation at the dial, Mr. Gordon said:  
"I read the thought which troubled you a few days ago; let it give you no anxiety. We can do nothing beyond this life, in the next none but bright angels can attend you, and even here, you are constantly under their care. You will soon be convinced of this by their own acknowledgement. I give you this with pleasure, for I read the thought when first it entered your mind."  
So it seems not a thought of mine is lost.  
My sittings were continued almost every day, and although I did not commit to writing the tenth part of what was given, my journal numbers several hundred pages.  
On Saturday evening March 25, 1865, I was requested by a spirit to be at the dial the next morning at nine o'clock as he wished to give his history, from childhood to the grave, and from the grave to his present condition."  
Amazingly, the next day I received the remarkable communication which was published in the BANNER Oct 7th, 1865 in the name of Benjamin Peters, and a few days after this he told me that Gordon, Borrenco and Peters were one!  
I had been reading Macaulay's 5 Vol. when he gave the signal and said:  
"I have been reading with you all the morning and am delighted to see with what ease I can follow you."  
"Have you seen Judge Jeffreys?"  
"I have frequently, and he is the same horrid wretch he ever was. He is waited upon by a band of the most desperate, wicked creatures that ever lived, and his constant desire is to make others as wicked as himself. I am told that he is the very personification of all that is vile and disgusting in human nature."  
"Have you seen James II?"  
"I have, and he is the worst looking being I ever beheld. There is no worse man here. I have been in his presence when he attempted to exercise authority over those around him; and it was amazing to see the derision excited by it. All that you have read of his wickedness is but a small part of the enormities he has been guilty of. Could you but see the whole of his wicked life it would make you shudder."  
About a week after this he said:  
"You have been reading about Napoleon, (this was two days previous, Harper Vol. 6, 320) "the answer which he gave to Gen. Bertrand when he inquired 'what is God, do we know him?' is the best answer I ever heard, and the most conclusive reply that can be given to the question."  
How could I doubt after this his constant presence, and that my thoughts were read.  
"While you are reading with me, where are you at the time?"

"At your side."  
"And when at the dial?"  
"I stand at your back, my arms around your neck, with my hands upon yours, and thus I move the dial, while at the same time I give the impression."  
"Why can you not thus operate with all?"  
"I can move the dial but can make no impression unless he is mediumistic."  
"Explain how it is that you shake my hand."  
"I am not able to do that to your comprehension."  
"Can all spirits do this?"  
"Yes."  
"Then why is it not oftener done, if only for amusement?"  
"Have no fear of that, you are too well guarded."  
"I perceive that I am often shaken while you are communicating, why is this, does it make me more impressible?"  
"It does, it excites the nervous system, and that is all important to us."  
"Suppose my spirit sight were open so that I could see you, what would be the effect?"  
"You could not bear the sight of me one moment. My appearance is black as Erebus, and the expression of my features, awful!"  
A few days after he gave me the following:  
"I wish to give you some thoughts on a subject that you do not understand. I mean the condition of undeveloped spirits.  
You, and all Spiritualists, believe that you can benefit dark spirits by your admonitions and prayers. This is true; but you can have little or no effect upon evil spirits. We are dark spirits who have been your attendants for the last eighteen months, and by us you have been protected from the power of evil spirits.  
Dark spirits are those who lived for their own gratification, regardless of what pain might be given to others, or what consequences might result therefrom. A large proportion of all who come from earth are of this character, but infinitely diversified; some being more corrupt than others.  
There is the drunkard, who otherwise a good man; has only to lay aside the weakness that enslaved him, when bright angels take him by the hand and lead him to bliss.  
There is the miser, whose God was gold; who had no ear for the widow's plaint or the orphan's cry; who turned away when relief was craved, and thought of nothing but adding house to house bond to bond, and field to field. Time wears off these corruptions of earth; he feels the emptiness of such treasures, and yearns for something more elevating and more satisfying to the soul. He drops these tinsel toys, when he, too, passes into a better condition.  
There is the woman of fashion, whose whole mind is absorbed in dress and pomp and parade; in giving routs and attending them; in fine furniture and equipage, and in everything that can make display. She must be the first of the tons Death comes and bears youth and beauty to the grave; and hereof of all that gives life enjoyment she comes here a mere shadow, fit only for a lower sphere. How miserable she lies grieving over past follies, wasted time and gifted opportunities. Time rolls on, but gives no relief, no change. Remorse does its work at last, and finds her looking up, listening to bright spirits sent for her instruction.  
And there are thousands who live but for today; no thought of to-morrow; engrossed in the cares of life; no cultivation of the affections; no aspirations for a better condition; mere animal. These continue a long time with but little change, but all things change at last, for progression is the universal law. The gardens wherein they wandered in despair know them no more; they have gone to better homes.  
All such we term dark spirits. No malice fills their hearts—no desire to injure; they will have their fun, as we have had ours, in deceiving you, you are now under their control; but not a hair of your head would they injure; you are indeed the object of their especial care.  
Turn we now to a very different class of beings, to those who are familiar with crime; pirates, poisoners, murderers, whose hand shed a brother's blood; who made a sister weep the loss of her innocence; who filled a father's grave, and broke a mother's heart; who robbed the poor, and wrenched the last morsel from the orphan and widow—these form the class of which I now speak. Their appearance is horrible, every vile passion rages within, and they are constantly seeking opportunity to vent their spite. But they seldom find it; for all mortals are attended by spirit-friends who have the power to keep these wretches in subjection. You are indebted to us for protection; they have often attempted

to assail, but you are too well guarded.  
Progression is far removed from them. I have seen spirits here who have continued in the same condition for centuries, and may for centuries to come. Here is Nero, and Caligula, and Constantine, many of the Popes of Rome, James the First, George the Fourth, many bishops, priests, and clergymen; many who stood high before the world, but hypocrites before God. All these are evil spirits, and are such as Judge Edmonds speaks of in his second volume. The account which he gives is correct as I could have given. I have witnessed often such scenes as he describes; they are true to the life. To torture others is the only pleasure that they know.  
Let me give you an account of our conditions occupations, cares, pleasures and amusements. In doing this I must rend the veil which Orthodoxy has woven. Earth-life and spirit life are much alike. We have laid aside the clothing we no longer require—that is all. We have the same feelings, affections, desires, we ever had. What pertains to earth we no longer know; such as providing for daily wants, suffering from disease and other physical ills. We feel an interest in all that concerns our friends, and most spirits have an intense desire to commune. The war that has raged with you forms an endless topic of conversation, and every battle-field is attended by myriads of spirits, all taking part on one side or the other.  
Our country appears wild and barren. We have no gushing streams, no limpid waters, no trees, no flowers, no singing birds. The eye rests on no grateful object. A general gloom prevails without and within. We see no joyous face, no laughing child at play, nought that could raise a smile. But there is none of that misery your preachers speak of among dark spirits, although infinite woe and wretchedness among evil ones. We are about as contented as mortals of a similar description are on earth. We employ our time roaming about, looking for our friends, and should we find a medium, you know how we use him. But do not suppose that all are equally careless. We differ here, as you do on earth. Some find amusement in playing off pranks upon the medium, in fabricating stories that may injure him to ridicule, while others are eager to profit by any instruction that may be given. We know that progression awaits us, and are content to bide our time.  
Would that I could speak of brighter realms, but alas! they are not mine. Those who have left us and return are lavish in their description of the Summer Land. They speak of its verdant lawns carpeted with flowers, the rippling brooks the azure sky, the lofty mountains, the beautiful gardens the groves, rich in foliage, filled with songsters of gaudy plumage—everything that can enchant the eye and fill the heart with joy, belongs to the glorified spirits of those bright abodes."  
(To be Continued.)  
For the Religio-Philosophical Journal.  
**Narrative of the Life on Earth, and Experience in the Spheres of Chee-wa-tunc—(Much Strong Brave), with an Introduction on the Mission of the Red man, by Sagoyewah-tah, (Red Jacket). And a Chapter on Physical Development on Earth, by Edward W. Southwick late of Maine.**  
GIVEN THROUGH THE MEDIUMSHIP OF HENRY T. CHILD, M. D. OF PHILADELPHIA.  
CHAPTER III.  
SECTION IV.  
ADULT AGE OF THE FEMALE.  
(Continued from last Week.)  
This period presents many peculiarities. Near the close of the former period, the distinction of the sexes becomes apparent.  
If the proper impression in regard to individual responsibility, has been stamped upon the mind, there will be an increased sense of accountability felt at this time, in entering upon the active duties of life. The trial hour has come, when those moral questions, which have, to a great extent, been theoretical, assiduously present their claims; and on these points, there is no other period of life so important. A slight error now, may lead into devious and uncertain paths, and mark the entire career of the individual. Weakness and indecision now, will result in painful errors, followed by bitter regrets in after life.  
If in assuming the reins of responsibility, the moral nature is permitted to exercise its proper influence in bringing the warmth of love while the intellectual sheds the light of wisdom over the path of life, they will act more readily and more effectually now, than at any other period.  
The organisms of the sexes differ, (and hence too) their spheres of action are not the same; their rights are equal, and just as sacred, that of

each one being measured alone by their capacities. The customs of society, from time immemorial, among savage and civilized nations, have pressed heavily upon woman, and almost crushed her to the earth. From this degradation, woman is gradually emerging; and her influence is becoming more powerful as time rolls on, and the sunlight falls upon humanity. We need not dwell much upon the evils which society has inflicted upon woman; still we have no desire to palliate them; our labor is to point out the better way.  
By organization and habit, woman is generally fitted for the more amiable and mild duties of home life. The intuitive nature, which is her guiding star, is not only strengthened and developed by this quiet retirement, but also leads to a desire for it; one of the results of this, is a greater degree of patience and perseverance under trials and difficulties that would crush to earth the other sex. Woman's patient endurance of suffering, and her untiring devotion and labor for its relief in others, is proverbial. Woman, lovely and beautiful, sensitive and shrinking, suffers far more from her own mistakes and errors, and those of society, than he who styles himself the lord of creation—man. The nobler attributes of humanity will ever be found in frail, intuitive woman.  
Woman has power everywhere; but her truest character, and her highest mission, are not upon the grim and gory battle field, nor beneath the stormy skies of the political arena, nor yet in the fields of hard physical labor; but in the home circle, in the calm and loving sunshine of affection, amid the peaceful shades of domestic life—here she rises to conquer, and sways her beautiful sceptre as queen of humanity, mistress of the world, man's truest solace and comforter. This being her mission, the line of development that will qualify her best to fill it, is the true one for her. And how shall she find that line? Woman will never be truly respected by man, until she has a proper respect for herself. The earliest efforts of woman's life should be those which tend to create a high and noble respect for her talents and her labors. Society is committing a fatal mistake in placing so low an estimate upon the labors of woman. This not only degrades her, but exercises an injurious influence upon all; and until a better and truer appreciation of woman's labor is attained, she can not rise to her proper position and true dignity.  
Among the most depressing influences that now bear almost universally upon woman, is a sense of dependence, a want of that freedom and responsibility which should characterize the condition of every human being. This begins with woman's life, and extends, generally, through it. Every woman has felt, oh, how keenly, that the bread she eats, and the clothing she wears, is hers only by the charity of another. This is not as it should be. Dignity of character and independence are inseparable; and there is no nobility outside of labor, and every laborer is worthy of his hire. The right to this is divine, and should be inviolable. Labor, and labor alone, makes man and woman independent; and there is a field for every one, no matter what may be their position or condition in life.  
Let woman, therefore, feel that she is an individual; that upon herself depends her nobility; her happiness; that in the proper cultivation and development of her own powers, lies the secret of her success in life.  
SECTION V.  
ADULT AGE IN MAN.  
The influences which tend to depress woman, act upon man in a two-fold manner; first, in the wrong which he commits in depriving her of her full and equitable rights; secondly, in the effect which her condition produces upon herself, and upon society.  
Man begins life with more independence. The idea is inculcated in the lad, that he must do something to maintain himself, whilst the young girl is seldom impressed with this necessity; at the same time, also, the feeling that he is lord of creation, by giving him a wrong estimate of his position; acts injuriously upon him. The young man is more exposed to temptation, and under less restraint than his sister; and it is very important that there should be proper socialities between the sexes, and that the moral nature be strongly fortified in both. The lessons of the hour are fraught with the deepest instruction, and the moral duties and claims are never stronger than when man enters fully upon the battle of life; and being shielded by the indomitable principles of truth and right, he will ever march on victoriously triumphant, conquering all the obstacles to a high and glorious destiny. There should be a guarded care in reference to the action of a few of the faculties which tend

to lead into narrow and limited channels, and reduce the influence proportionately; while on the other hand, indifference to the important pursuits of life weakens a man's character and influence. Man's position and influence over his fellow man, are regulated very much by the power with which he rules his own faculties; and this latter will be aided by a proper system for the labors of each day. This not only facilitates the accomplishment of these, but establishes habits which are of the utmost importance throughout the entire life. The remarks already made, in regard to the nobility and dignity of labor, apply with equal force to man. The secret of human development ever lies in outworking into practical life the highest aspirations of the entire being. All external aid, all directions from without, avail but little, except as they strengthen these; and although volumes of advice and counsel may be written, without this individual effort, they are nugatory. With it, they are as schoolmasters, helping us to the divine and eternal laws that are written upon all parts of man's external and internal organisms; laws, the observance of which, in every department, can alone bring true and enduring peace, which is the kingdom of heaven now, here, and around man.  
SECTION VI.  
OLD AGE, THE DECLINE OF LIFE.  
There is something very beautiful and attractive in "green old age." When the ardent fires of youth, and the fervent heat of manhood are somewhat abated, and the simplicity and innocence of early childhood comes again to crown the brow of humanity with a wreath of purity. One of the strongest inducements to a pure life, apart from its present intrinsic worth, is the hope that the declining years of life—the evening of life—will be crowned and blessed with these happy and joyous experiences. It must ever be remembered, that if the earlier career of life has been one of repeated violations of law; if habits have been formed injurious to the individual and to society, the condition of old age will not be accompanied with that peaceful serenity, and loving, hopeful quiet, which are so much to be desired when the evening shades are closing around the sphere of earth, and the soul is waiting in "the patience of hope" for the dawn of the celestial morn.  
While we look thus joyfully upon the bright picture of happy old age, the sequel of a well spent life, we are filled with sadness in contemplating the other picture, in which the iron chain of corrupt habits has fettered the soul, and bound it in narrow and unhappy conditions. We need make no suggestions in regard to the former; its own pathway is illuminated with beauty. Of the latter, we have some thoughts to offer. In the first place, it should be understood, that although it is a hard condition to reach, there will never be a time when it can be more easily exchanged for a better one, procrastination will only make it more difficult. The hard crust of conservatism, made still more hard by the fires of prejudice, must be broken up; like the hardened crust of old mother earth, it may require volcanic fires within, and fierce flashing thunder bolts without, to do this. The scattered fragments may make desolation for a time; but green fields, and fair flowers, and basking sunshine of life will follow sooner or later.  
Those who occupy the nearest and tenderest relations in life to these, are often powerless in their efforts to change them. At this period of life, self-deception is very strange; and more than at any other time, is there a difficulty in seeing oneself, either as others see us, or what is more important, as we really are. Hard labor, unceasing struggle, and conflict alone can lead the soul out of this barren and desolate land, in which there is neither greenness, fruit nor flowers of beauty.  
How deeply do the angels sympathize with these, and how earnestly should humanity seek to lend the helping hand of love and sympathy to those who thus sit in darkness and the shadow of death, whether it be in your sphere or ours.  
Brothers of earth, may you look upon this picture, and feel that you will ever strive to avoid it; and remember also, that it is your privilege to labor for the up-rising of those who have fallen into this condition; and in thus laboring, when the shades of evening fall around your pathway, you will perceive the love of your Divine Father, as genial light shining brightly across that pathway. And the clear, bright moon, figurative of your own guardian angels, will shed a mild radiance over your life, and the twinkling stars, like bright, ministering angels' will shed their pure light upon you. Then will you realize that life is the greatest boon that the



all loving Father could have bestowed upon his children; and that great and terrible enemy, death, will be seen as merely an incident in life—the golden gate to the interior land of hope and peace.

## Religio-Philosophical Journal

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"The Pen is mightier than the Sword."

### A JUDICIAL OPINION RESPECTING SPIRITUALISM.

We learn from our exchanges that the Vice Chancellor before whom Home, the Spiritualist, was brought to trial for alleged fraud in obtaining a vast sum of money from an English widow named Lyon, in deciding against Home, pronounced Spiritualism "mischievous nonsense, well calculated on the one hand to delude the vain, the weak, the foolish, and the superstitious; and on the other, to assist the projects of the needy and of the adventurer; and, lastly, that beyond all doubt there is plain law enough, and plain sense enough, to forbid and prevent the retention of acquisitions such as these by any 'medium,' whether with or without a strange gift, and that this should be so is of public concern, and, to use the words of Lord Hardwick, of the highest public utility."

This is perhaps the tenth-thousand time that some upstart, irate, judicial sprig of the law, has attempted to dispose of Spiritualism "according to the law in such cases made and provided." And yet Spiritualism and Spirit media provokingly live to agitate and excite the bench, the bar, the pulpit and the people. True it does seem to be "mischievous," for it gives the world no quiet; but is continually stirring and agitating the pet isms in a way that provokes them to call it names, as in the case of this Orthodox Chancellor. But he and all the other opposers of Spiritualism will yet learn that it demands and will have a hearing. It is not to be snubbed, set aside or put down by judicial decrees. Hence there is one quality which its opponents must give it credit for, which is perseverance. And as noisome, mischievous and vexatious as it may prove, the human world have yet to learn that it will not down at its bidding, or be subjected by legal enactments, decisions or decrees. As well might a boy think to put out the sun with his squirt gun, or any one attempt to drain the ocean by dipping the water out with a teaspoon, as for the opponents of Spiritualism to think to stay or avert its silently and irresistible march. For it is as potent and prevalent as the air which we live and breathe. It is God made manifest in and throughout all nature, both animate and inanimate, so called. It is silent working revolutions where its power and presence are not known and little suspected. It is present in the halls of legislation, visits the battle field, manifests itself to the untalented and unlettered savage; it is no respecter of person, dispenses not the poor the outcast or outlawed. Is alike a power in the hovel of the poor, as in the halls and palaces of the rich. In truth it may be said that God and Spiritualism are one and the same power, which no human hand can stay.

### JESUS CHRIST AS A LETTER WRITER.

The San Francisco Bulletin of the 11th of May says one F. Wilson has applied to the United States District Court of California for copyright of a letter said to have been written by Jesus Christ, and found sixty-five years after his crucifixion, about eighty miles from Iconium. It is said the letter was found under a stone, on the face of which was written:

"Blessed is he that shall turn me over." "All people that saw it prayed to God earnestly, and desired that he would make known to them the meaning of this writing, that they might not attempt in vain to turn it over. In the meantime came a little child and turned it over without help to the admiration of all the people that stood by; and under this stone was found a letter written by Jesus Christ, which was carried to Iconium, and there published; and in it was written the commandments, signed by the Angel Gabriel ninety-eight years after our Saviour's birth, to which is added King Abarus' letter, and our Saviour's answer, and also His miracles, and a full description of His person in Sentulus' epistle to the Senate of Rome." Excavations are also said to have brought to light, in Syria, a Hebrew house, dating from about the second century before Christ. Some of the rooms are in good preservation, and among the books found is a collection of Hebrew poems, said to be unknown to present Orientalists.

This is a strange and unwarrantable assumption. Because, if we are correct in our recollections, there is no evidence that Jesus of Nazareth ever wrote a line or a word on parchment. In his day it was a rare thing to be able to write at all, and it is very probable, that as he was of the poorer class, that he could not transmit his thoughts by writing at all. At least we have no evidence that he ever wrote a single epistle. And therefore the foregoing may be regarded as a base attempt at imposition, and of course unworthy of any attention.

### RELIGIOUS PORSCRIPTION.

A correspondent of the Cincinnati Commercial, while attending the late Republican Convention in this city, wrote as follows to that paper:

"The opponents of Mr. Wade for the Vice President are very active to-night. They have resurrected the Wade and Davis manifesto of 1865

and will have it printed for general circulation to-morrow. They have also mustered the Methodist Conference, now in session here, into the service to oppose him on the ground of profanity and of being a constant reader of certain infidel and spirit-rapping newspapers. It is offered in proof that sturdy old Ben subscribes for the Boston Investigator."

This is another sure indication that the religious sentiments of any people enter largely into their political acts and measures; and that it is idle to talk of separating politics and religion. In fact the Methodist Conference, to which allusion is made in the foregoing extract, was nothing more than a political conclave, garnished with a few religious rites and ceremonies.

### CORRECT, NO DOUBT.

The Church Union, is right beyond a doubt, when it says there is a class of Christians who are "minimum Christians." It then proceeds to say who is a "minimum Christian":

"The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worlding's doom. The Christian who aims to have as little religion as he can, without lacking it altogether."

We certainly agree with our Christian cotemporary; believing that the "minimum Christians" are the rule, and at the present writing are not acquainted with a single exception. And it is a hopeful sign of progress to see these indications of agitation, of an upheaval in the church. It further says ironically, that,

"The minimum Christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much at dinner."

This class who go to church as a matter of form, or from some cause other than from the promptings of a love of religion, are also quite numerous. The following list includes, no doubt, ninety-nine of every hundred:

"The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them."

This is an ironical way of putting it, but it savors strongly of truth. And so does the following:

"The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card playing, large fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but a man may be a Christian, and dance, or go to the opera. He knows several excellent persons who do. Why should not he?"

Let the Church Union say why he should not; we cannot.

### SPIRITS VICTORIOUS—AN OLD SALT LOOSES \$50. IN BETTING WITH THE SPIRITS.

From an exchange we learn that great excitement has prevailed in the town of Hardwick, Vt., for some time past, through what are called "spiritual manifestations" of the Paine children—two young men and a young woman—who perform wonderful feats in untying ropes, beating drums, ringing bells, and the like, in a darkened room, occupied only by one of the above named trio, securely tied. The people took sides, and the discussion ran high.

This war of words culminated by a wager of \$50 being laid by a sailor that he could so securely tie this trio with cords of his own furnishing, that they could not become released without visible aid. The time fixed for this great feat was Wednesday evening, the 18th ult., and the manner of securing them was by placing them in a box, or what is termed a cabinet, *a la* Davenport Boys. The sailor armed himself with a quantity of hemp rope and iron staples, and proceeded to fasten them in an artistic manner known only to sailors. Four staples were driven into the floor of the cabinet, and one of the "mediums" placed in an arm chair, his limbs tied to the arms and legs of the chair and a rope passed through the staples several times and securely tied. The others were fastened in a similar manner, with the exception of the staple arrangement. The time occupied in securing them by the experienced sailor was fifty-six minutes, and they were tied in a manner that would apparently defy the power of angels or devils. The parties were released by some invisible power and walked forth free and unshackled, in the presence of a large and excited audience, in eleven minutes. The discomfited sailor with much chagrin acknowledged the success of the spiritual champions.

### SPEAKING FROM THE COURT HOUSE STEPS.

This is becoming a great institution. The services commenced at three o'clock, P. M., by the Methodists, and continued until five P. M. Then came a lecture on Temperance, by Dr. Underhill. But that indefatigable John Spetigue begged of the Doctor a few moments, and with that direct, pointed, and emphatic manner peculiar to him, riddled the Methodist theology which had been presented. Then the Doctor continued, and gave a scientific lecture on Temperance, which was well received and much admired by the audience. He was followed by an Englishman of Methodist proclivities, and by Mr. Walker, editor of the *Liberalist*, and by a Mr. Mills. Brother Moody then came forward, and said that he once hated God, and was so wicked, that he expected, as his mother wrote him, that she expected him to be hanged; but all of which Jesus had pardoned, and made him happy. But if we believed him, we should be much afraid of him yet. It is extremely rare that the Holy Ghost makes an honest man out of a villain. Out of respect to brother Moody, we believe him a liar, for we are loth to believe him a devil. He wound up after a prayer and confession of his hating God, with an effort to get the people to leave the free meeting, and go to the opera house meeting, which does not allow heresy to be spoken. The people preferred to remain at the free meeting, which was only interrupted by Messrs. Lager Beer, in two men, who, gentlemen when sober, were disorderly when intoxicated. We wonder that the police officers present did not remove these men. We

hope they will if there is any interruption in future, for this is emphatically the poor man's meeting.

Dr. Underhill in his temperance lecture called loudly on the city authorities to open places on the corners of the streets for drinking from a chained tin cup, the delicious water from the lake, as a grand temperance movement. We think the suggestion one that ought to be responded to. Hundreds go into saloons and pay for lager, because they can get a drink of water.

### A CHILD'S IDEA OF HEAVENLY JOYS.

A candid writer in the *Advance* tells this story, the truth of which he vouches for, and which illustrates most strikingly the result of too great strictness in regulating the deportment of children:

There was a little girl, not long ago, whose religious training had been peculiarly constrained and somber. The Sabbaths of her life were distinguished by the abstraction of every amusement and occupation which brightened the week days, and the substitution of nothing suited to her childish apprehension and taste. The grown-folks' church-service, the grown-folks' meditation—these were the only associations which the Lord's Day had gathered to itself during her little life. One Sunday afternoon, when the sacred time had seemed peculiarly oppressive and interminable, the little soul suddenly burst out with the startling inquiry: "Mother! do there be any Sundays up in Heaven?" The shocked mother replied severely: "Any Sundays? Why, Heaven is one everlasting Sunday." Who can tell what impious caricature of the city of God was painted by that single stroke before the child's vision? After pondering it some time in the light of memory, in ominous silence, she at last sobbed out: "O mother! Do—Don't you think that if I was just as good as I could be all week, after I get up there, that may be He'd let me go down to hell and play a little while Saturday afternoon?"

### HOW TO COOK A HUSBAND.

An exchange humorously says that many of our married lady readers are not aware how a husband ought to be cooked, so as to make a good dish of him. We saw lately a recipe in an English paper, contributed by one "Mary," which points out the *modus operandi* of preparing and cooking husbands. "Mary" says that a good many husbands are spoiled in cooking. Some women go about it as if their lords were bladders, and "blow them up." Others keep them constantly "in hot water," while others, again, freeze them by conjugal coldness. Some smother them in hatred, contention, and variance, and some keep them in pickle all their lives. Their women always serve them with "tongue sauce." Now it cannot be supposed that husbands will be "tender and good," managed in this way; but they are, on the contrary, "quite delicious," when "well preserved." "Mary" points out the manner, as follows: "Get a large jar, called the jar of carefulness, (which, by the by, all good wives have at hand.) Being placed in it, set him near the fire of conjugal love; let the fire be pretty hot, but especially let it be clear. Above all, let the heat be regular and constant. Cover him well over with equal quantities of affection, kindness, and subjection. Keep plenty of these things by you, and be very attentive to supply the place of any that may waste by evaporation, or any other cause. Garnish with modest, becoming familiarity, and innocent pleasantry; and if you add kisses, or other confectioneries, accompany them with a sufficient portion of secrecy, and it would not be amiss to add a little prudence and moderation."

### PIC-NIC OF THE CHILDREN'S PROGRESSIVE LYCEUM.

The Picnic of the Children's Progressive Lyceum at Haas' Park on Saturday, the 20th, notwithstanding the day was cold and blustery, was well attended. We very much regretted that our attention was so much demanded in our office that we were unable to attend. But we learn from one who was present, that although the day was disagreeable, yet a goodly number went out. The children entered with alacrity into every species of amusement that presented itself to them. Swinging, riding in chairs and on horseback, roaming in the grove, steaming on the river, dancing, and a skillful display in demolishing the abundant supply of provisions from the well filled baskets. Dr. Underhill was present, and gave a beautiful display of his wonderful mesmeric powers, &c. So the day passed off gloriously, and every one seemed to enjoy themselves hugely. There is but one serious objection to these picnics, and that is the expense attending them, rendering them less frequent than they should be for the health and happiness of the children who are too poor to go often.

### WHO WILL SAY THAT IT IS NOT SO?

An experienced and observing writer philosophically reasons that sorrow sobers us and makes the mind genial. And in sorrow we love and trust our friends more tenderly, and the dead become dearer to us. And just as the stars shine out in the night, so there are blessed faces that look at us in our grief, though before their features were fading from our recollection. Suffering! Let no man dread it too much, because it is good for him, and it will help to make him sure of his being immortal. It is not in the bright, happy day, but only in the solemn night, that other worlds are to be seen shining in their long, long distances. And it is in sorrow—the night of the soul—that we see farthest and know ourselves natives of infinity and sons and daughters of the Most High.

One of the most original of juvenile inventions was that of little Fanny, who instead of saying her prayers at night, spread out her alphabet on the bed, and raising her eyes to heaven said: "O, Lord! here are the letters; fix them to suit yourself."

—Life is one continual struggle for existence.

### DR. UNDERHILL'S BOOK.

In answer to the many inquiries as to when the forthcoming work of Dr. Underhill on Mesmerism will be ready for delivery we can only say that the work is steadily progressing and it is hoped that the compositor and stereotyper will be done next week. Then soon the work will appear. It was expected to be ready three weeks ago. But circumstances over which the publisher has no control have kept the work back.

Mean time the doctor is forming classes and lecturing on the subject.

He is engaged in healing the diseased in some cases successfully. The book will be well got up and full of interest. With it every healthy man and woman can become a safe operator with magnetism.

The instructions are full quite sufficient to guide the reader safely.

### For the Religio-Philosophical Journal. The Current of Life.

BY HENRY T. CHILD, M. D.

I have spoken of the origin of matter, and presented a theory, which seems to afford a plausible solution of this subject, the crossing of the currents of spirit force; and have shown that by changing these currents, matter may be made to disappear.

It will be interesting to inquire in what manner these currents operate in giving to matter the properties which we term life. It is well established fact that ALL the manifestations of life commence in a cell. For the production of a cell we must have at least two forms of motion—a radiating motion, represented by the spokes of a wheel, and a revolving motion, comparable to the rim of a wheel. The rays of the former, starting out from the centre in a positive condition, pass off to a certain point, when it becomes negative, and is thus made to return, and then becoming positive, goes out again; thus moving backward and forward; and as they pass through the ring of the revolving current, deposit there the substance which forms the body of the cell.

These two currents, and others which we are not able to detect, continue with the cell in its various conditions, and maintain it in the living state. If either of these currents are changed, disease or death ensues. In this manner the most simple organism, either of plants or animals may be formed. The next grade of life is one in which cells enter in great numbers. They are called homogenous plants and animals, all parts of the organization being multiplications of the simple cells.

The law of differentiation, by which organs, more or less distinct in their character and functions, are formed, is the operation of new lines of force, which, acting in certain portions of the system, produce the necessary changes; and hence, we find in the plant the roots, the stem, leaves, buds, blossoms, flowers, etc., each performing its particular functions. And in animals there are various organs corresponding to this, called vegeto-animal, and then those higher organs which belong to and produce the senses. Each form of differentiation is specific, and to a certain extent produces a new life, and the heterogeneous plants and animals often present distinct life centres, capable of continuing existence when separated from the parent, as in the case of the hydras, polypus, etc., among animals, and the various plants that may be propagated by slips.

In the higher forms of plants and animals, the organs can only perform their functions in connection with the community in which they live, and which, in reality, constitutes the individual. These speculations may lead us one step nearer to the solution of the great problem of life, which, however, our finite comprehensions may never fully reach. We have learned to know that behind all life, in its almost infinite variety of forms, there is, there must be, an intelligent spirit; and that spirit, if not the Infinite Being, is the most direct emanation therefrom, and hence the truth of the declaration that "in Him we live, and move, and have our being."

For the Religio-Philosophical Journal.

To Rev. Robt. Collyer.

BY WM. R. PRINCE.

DEAR SIR: I have entertained an appreciation for you as a talented man, and it is unpleasant to me to witness, on the part of such a man, an act of self-stultification, as I have just realized in the perusal of a sermon delivered by you, and reported in the *Chicago Tribune* of the 11th inst. For you to have the consummate and false assurance to state, in regard to "the proof of a life to come," that we have none." Not a word has come to us. "Not a sound have we heard." Why, sir, I would turn any false hypocrite who should make such an assertion in my house, at once into the street. And what right have you to falsify from the pulpit, simply because you are permitted to occupy that station through confidence in your education and opportunities for information?

Another grossly mistaken statement of yours and which your ignorance of facts can alone modify the falsehood of on your part, is, "that those who believed that they received signs from the other world were entirely useless to this." Why, sir, it is a notorious fact, that the great mass of intelligent Spiritualists date the hour of their permanent and increased usefulness, from the moment when conviction of the eternal truths of spiritual communications took positive control of their minds! Those who have been drones and inoperative before, have at once assumed a life of usefulness, as a conscious duty to humanity! I can speak for myself most feelingly and convincingly. From the hour that brought a forced conviction to my mind of the reality of the beautiful, sublime and transcendent truths imparted to us by our spirit friends, a new world seemed revealed to me. The benighted sophistries and delusions of priestcraft paled before the living light; the repugnance to, and false conceptions of a "God of vengeance," as portrayed to me from childhood, vanished like a hateful dream; the shudder and the anguish of

mind, combined with an eternal hell of flames, and torment, and miseries unspeakable, vanished forever before the flood of light, and joy, and truth revealed. The veil was torn asunder which enshrouded the fabricated mysteries and infamous delusions, which had for so many ages enthralled the mind, and all were rendered transparent before the spiritual light which illumined the mental vision. And the loathsome legends of heathen mythology, with the accumulated fabrications of priestly hypocrites and other fanatics, whose disordered brains had bedeviled the vision, were swept away forever, into their congenial gulf of utter darkness. Then, and then only, was God the benign parent of the universe, revealed in his true character of *primeval, immutable and all pervading life!* And thenceforth was my purpose formed, to responsibly perform my mite in the consummation of his Divine purpose of universal love, and of an universal brotherhood of benevolent usefulness among all his children of earth.

Flushing, N. Y., May 27, 1868.

For The Religio-Philosophical Journal.

### A Believer in the Son of God.

MR. EDITOR: Will you not pardon the intrusion of a line? I am, in taking this liberty, yielding to a deep, fixed principle in my interior understanding; being, as I think, under an impression of my duty connected therewith as a believer in the Son of God, who came to take away the sins of the world, and by His bright and unexampled wisdom, love and truth, both in life and precept, left to all that pattern of unexceptionable purity to which no other mortal being ever attained. This conviction is to my understanding a sufficient evidence of that Divine nature combined with humanity, testified of and recorded by mediums in every age, although rejected as absurd by many at this time, and even confirmed by spirit communications to such. Dear sir, permit me to assure you, that for more than twenty years I have read profitably, interestingly, and with great pleasure, the works and periodicals of the spiritual philosophy, believingly too, having a firm and unwavering faith in the by some called special divinity of Christ, as the "only begotten of the Father, full of grace and truth." I believe I am at times impressed by spirit power, in consequence of which I feel I have now written. I trust you will not deem it an assumption.

Yours truly and respectfully,  
M. A. WALKER.

[REMARKS. You, like every other person, judge from your own standpoint. Your views differ from ours, and both of us differ with the Mohammedan and Hindoo devotees—yet they probably are equally sincere with ourselves. Sincerity of faith is no evidence of the fact that all we believe is true. Let us go on and investigate, and become developed to a knowledge of greater truths from day to day throughout this life, and countless ages to follow.]

For the Religio-Philosophical Journal.

### Prof. Denton in Buffalo.

BY S. H. WORTMAN.

MR. EDITOR: Such a treat as we, the citizens of Buffalo have lately enjoyed, is not to be had every day, I assure you. Prof. William Denton, of Massachusetts, has just finished a course of lectures at Kremin Hall, in this city, on the science of Geology; and I but express the unanimous opinion of all who heard him, when I say, that for natural eloquence, depth of thought, and a thorough familiarity with his subject, he is not surpassed by any speaker that has ever visited us. Geology by many, has been considered a dry subject, and one that required an advanced mind to appreciate; but Mr. Denton has the happy faculty of clothing each rock and fossil with a beauty attractive to all eyes; and the nightly attendance of the children of our schools, sitting nearly two hours with wide awake eyes, and animated countenances, showed plainer than words, that they understood and enjoyed all he said.

In giving us the history of mother earth, the Professor tumbled over the old lady's work basket, and ransacked her bureau drawers in such a thorough manner, that he must have been blind indeed, who could not see how long and laboriously she had brewed and baked, in order that the great positive mind, her loving Lord, might commit to her ample bosom for sustenance and protection the children by them begotten.

Buffalo, June 5, 1868.

For The Religio-Philosophical Journal.

### Original Maxims.

BY DR. KIRBY.

When the mind is perverted by orthodox theology, it cannot advance a single step in *real moral* or scientific improvement.

Nature bids man to investigate and consult his reason; whilst theology tells him that reason is a fallible and dangerous guide.

The votaries of the theology tremble at the very name of a Spiritualist. But who is a Spiritualist? The man who desires to restore mankind back to reason and experience, by destroying prejudices so detrimental to their happiness. One who has no need of resorting to supernatural revelations in explaining the various phenomena of nature.

The man or the woman who fails to regulate their beliefs from a *slid* investigation of truth, or correct their faults or errors, when plainly shown, must necessarily die in selfish ignorance.

Mankind would be happier, controlled under true spiritual guidance, than remain slaves to theology.

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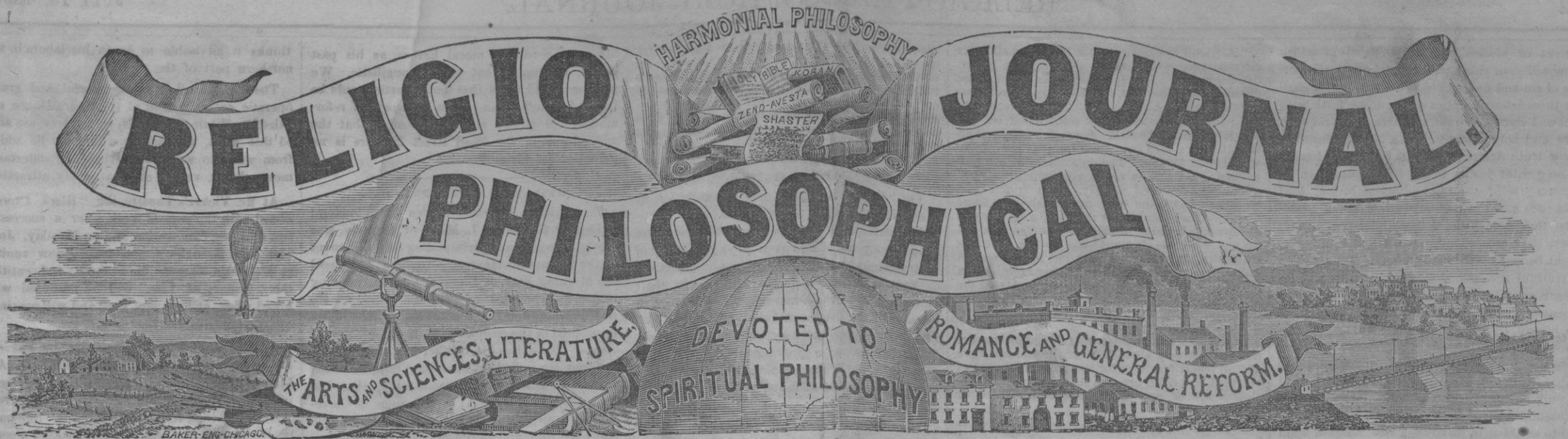
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CHICAGO, JULY 18, 1868.

VOL. IV.—NO. 17.

For The Religio-Philosophical Journal.

### ODE TO THE LIGHT.

BY SAMUEL UNDERHILL, M. D.

Whatever of truth we attain,  
Whatever brings it in sight,  
If you wish to give it a name  
Let the synonym always be light.

Truth itself throws forth its beams,  
Other problems to render more bright  
Then why not call its bright gleams  
By the beautiful synonym, light.

In the face of the lover of truth,  
Behold what a glow of delight,  
Old age takes a glimmer of youth  
Is truth not a Banner of Light?

The acids and angles of life  
Truth sweetens and smooths by its might,  
Is still the strong ferment of strife  
Let us call it a glorious light.

### WHAT IS GOD?

You ask me what is God, and I  
Am nowise puzzled to reply;  
For I though but a finite creature,  
Can tell what's God, and what is nature.  
Whatever can be seen, or felt;  
Whatever can be heard or smelt;  
Whatever can be tasted, and  
All that the mind can understand;  
All that the judgement can receive,  
All that the reason can believe,  
All o'er that fancy ever rove,  
Is Nature; all the rest is God.

### CHARITY.

When constant Faith and holy Hope shall die,  
One lost in certainty, and one in joy,  
Then thou, more happy power, fair Charity,  
Triumphant sister, greatest of the three,  
Thy office and thy nature still the same,  
Lasting thy lamp and unconsumed thy flame,  
Shalt still survive.....  
Shall stand before the host of heaven confest,  
Forever blessing and forever blest.

PRIOR.

For The Religio-Philosophical Journal

### The Dial—From Frank's Journal.

BY F. H. SMITH.

[Continued from our last.]

One of the most ingenious attempts at deception was the following. I saw from the movement of the dial that it was not by one familiar with the use of it. I told him not to fear, that I would refuse no spirit who came truthfully. He then gave:

"Charles Olney. I thank you, dear sir, I did not expect so kind a reception. You have been a long time under the control of dark spirits, but it was all with the consent of your friends. Benjamin Peters came and asked me to help him, and said your bright friends had promised not to interfere if we would develop you. There were three of us to keep watch over you besides him; his brother Samuel, John Barnes and myself. You have no idea how distressed your friends were to see you so very unhappy, you are now nearly developed and soon we shall not be wanted any more. Do not tell Mr. Peters of this."

Just then my hand was shaken violently and Mr. Peters announced himself.

"I see you have been conversing with one of my friends. It was thought best that you should not be advised of what is going on, but as you have been told something of it, I may as well give you a full account.

"When first you were developed for a medium you had conversation with your friends which gave you infinite satisfaction. They soon discovered that you could be developed for various purposes, but bright spirits have not the power to perform this work as we can. Your grandfather therefore came and requested me to assist. I promised to do so provided you were given up entirely into my hands; he consented, and then I began a course that you know all about. What you have suffered was all necessary for your development. Your friends witnessed it but could not interfere because of the promise they had made. You could not conceive that your friends would have anything to do with imposture; but it was the imposition which kept up the interest and brought you so frequently to the dial.

We have been constantly at work, you are sensible that we have been at your side night and day without intermission. This was necessary not only to keep off intruders but to enable us to carry out the work.

We are now about to close operations. But little more is requisite to constitute you a most excellent medium, not only for impression but many other things. You can receive impressions from bright spirits as readily as from dark ones. You could soon be made to speak; and for physical manifestations, you have no superior.

You are now acquainted with the mystery that has attended you so long, after we are gone you and your friends can have intercourse as you desire."

My Journal says: "The foregoing is possible, even plausible, but I have known so much falsehood and deception that I can believe nothing. It may be only another imposture, 1867. And so it has proved to be."

Our conversations were often interesting, he never interrupted me while engaged, but the moment I laid aside a book or pen, the usual signal would be given, thus it came while reading the following passage in the BANNER:

"Remember sir, do you know what that is? Did you ever get acquainted with it? Did you ever turn some poor devil away from your door who wanted bread? If you do, you know what it is to feel remorse. That's the kind of suffering sir, that's the kind I have had."

The dial gave:

"Remorse, remorse, I have suffered more horrors from remorse than you or any mortal can conceive of. Talk of fire, material fire! it is but the vapor of smoke compared to the heated furnace, to what undeveloped spirits endure. Gladly would we make the exchange. Could you but see the tortured souls, wandering in darkness, grieving over past follies, as memory brings up every act of sin, could you but see them writhing in anguish, finding no relief turn which way they may, you would then behold a picture which has met no mortal gaze, and as I said before, of which no mortal mind can conceive.

Take for instance, one reared in the lap of luxury; wealth lavishly supplied, who puts no curb upon his passions, but gratifies them at whatever cost to himself or the happiness of others. Disease brought on by his reckless course, does its work at last, and he rushes here. Soon he gravitates to his proper sphere, and finds himself surrounded by yelling, hissing fiends, who clutch him in their embrace, and claim him for their own. Bewildered at first, he cannot realize his condition; but at length breaks in upon him, and he finds himself a lost, ruined, damned soul. Despair seizes him, and he wanders about like such as I at first described.

Did you ever think how I shall look when first you cast your eyes upon me in the Spirit World?"

"Perhaps not, but your appearance would depend upon what should then be your condition. If on the same low plane that you now are; the man who continued a system of falsehood and deception for so long a time, giving so much sorrow to one who never injured you, but was all the while striving for your good; you would care very little about looks or what others might think; but if my teachings shall not have been in vain, and I find you advanced in the path of progression, you will read in my countenance the joy which that affords, and know that all the past is forgiven and forgotten."

"May God bless your efforts my dear friend. Here have I been for more than three years striving to make you miserable, by depriving you of the greatest happiness this world can give, and yet during all that time you have never given me an angry word or cherished one unkind thought. Feel secure, for the future—I can continue no longer my deceptions—your best friend is not a firmer one than I shall be."

In looking over my journal I find some passages worth copying.

"You are an extraordinary man, now in your seventieth year, not a gray hair, as active and energetic as a man of thirty. Without an accident you may expect to live many years. While in health you can be of much good to others; how much you will not know till you come here, and learn from them that you were the means of their conversion, some on earth some in the dark regions of spirit-life. I see that the thought of death gives you no concern. Why is this? Death the King of Terrors! Death the grim tyrant that brings desolation to many households will be to you a welcome messenger. I ask again—why is this? Is it because you know that death bears only a message of peace, and will usher you into the presence of those you love, and who stand ready to welcome you. Spirits can read the fate of all with whom they come in rapport. Your arrival here will be attended by bands of spirits, waiting to bear you to the bower long since prepared. You will in all probability live to an advanced age, and then pass away like an expiring candle. You are failing now in memory, and thus gradually will your faculties leave."

An Irishman was speaking of the excellence of a telescope. "Do you see that wee speck on the edge of the hill yonder?—That now, is my old pig, though hardly to be seen; but when I look at him with my glass, it brings him so near that I can plainly hear him grunt." Smart Irishman.

For The Religio-Philosophical Journal.

### The Sunday Question—No. 7.

BY C. B. P.

[Continued from last week.]

Saturn or Remphan being the ancient star of your God, and son of the seventh day, Sabbath Sabbath could be his house or tabernacle of rest as arranged in the sight of all Isreal and the Sun Isreal like Tsaba having the meaning of the starry or heavenly host. To "remember the Sabbath day and keep it holy" shows it to have been the consecrated or holiday the olden septenan divisions as fixed upon the time tables of the old astrologers when Saturn had the Sabbath in his holy keeping, the ancient Sab, though readily fitting the Mosaic work was not a new creation or God newly made up. Most parties of the Sabbath controversy have confounded the primitive Mosaic Sabbath with the Rabbinical and Pharisaical Sabbath of latter date. We are now also accustomed to distinguish between a public holiday and a holy day; but the distinction is of modern date.

The original seventh day was to be a rest day on which to make merry before the Lord. There is not a word of reference in the Pentateuch to any forms of Sabbath worship corresponding with our own, nor to a continuous attendance at the Tabernacle throughout the day, as a Sabbath duty. In common with the Eastern nations the Jews observe the morning festivals at the autumnal equinox, which with them was held on the tenth day of the seventh month. This day was to be a Sabbath on which they were "to afflict their souls" and offer sacrifices of atonement; the only instance of the word Sabbath being connected with sorrow, and it was to be a tenth not a seventh day, that was to be observed."

This Sabbath of affliction was at that season of the year when the God of heaven was about to be shorn of his "seven locks," and to descend into the earth or into hell. In other parables of the allegory of mythology, he would guard in the prison house of the Philistines, an old myth of the gods as caged to the wheels within wheels. In the earth at Christmas, like Jonah in the whales belly, he would be vomited on dry land in time to preach to the mariners. In this resurrection of the Son of God, he could be at the Passover or Easter festival at the vernal equinox. Not knowing the order of the heavens or the mysteries behind the veil, the simpletons stood gazing up into heaven expecting a veritable return of a resurrected flesh and blood which cannot inherit its kingdom. Verily the letter does kill unless read to the scale and order of the ancient heavens.

The high degrees of Freemasonry take cognisance of the resurrection and the life as in all ancient religious "oliver's landmarks signs and symbols" and history of initiations show in what way the ancient Word was made flesh.

The seven days feasts of Tabernacles, the vintage festival of the Jews were of the kind of "the yet more ancient Bacchanalian festivals before they became corrupted into drunken orgies, and was one of "rejoicing" in a similar sense of the Greeks and the same as the festivals celebrated by the Egyptians in honor of Isis.

Thus, in the Bible we read. "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine or for strong drink, or for whatsoever thy soul desireth, and thou shalt eat there before the Lord thy God, and thou shalt rejoice thou and thine household."

The Biblical festival was the good time among the Jews, nor was the same less pleasant to the Lord than the oxen and fallings, and wine and strong drink. The man after God's own heart danced before the Lord with all his might, to an oriental kind of fiddling, and got himself honor among the handmaids when the short skirted ephod uncovered the oracle of God. No wonder "the Virgin rejoiced in the dance" when the favorite of God and the darling of the songs of Israel tripped the light fantastic toe.

The severity of the punishment assigned to Sabbath breaking remains to be noticed. It was a capital offence:

"Whoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations on the Sabbath day."

We may again remark here the civil character of the institution, in the fact that the offence to be thus expiated was not that of neglecting any Sabbath duty in the modern sense of the term, but simply of working, and the penalty of death corresponds with the extreme measures which have formed a characteristic feature of most trade combinations; those who are familiar with the history of the working classes of the United Kingdom are aware, that within the last fifty years numerous instances have occurred,

happily now becoming more and more rare, of laborers and mechanics having been beaten, maimed and even openly shot by their fellow operatives for the offence of refusing to strike work at the bidding of a trade's union. We may, therefore, readily believe that in an age when sanguinary punishments were common, the first violation of a labor rule, arise in the excitement of the moment, thought unworthy to live, and that life was really taken under the circumstances assailed by the emancipated slaves of Egypt. The precedent was not very extensively followed, but in later times, when the offence of Sabbath breaking had become common, the perhaps traditional fact, that a man had once been stoned to death for no greater crime than picking up chips, was naturally referred to by the zealous as a warning, and as credited to a divine command.

That the Hebrew Sabbath was instituted on some such wise as this and made holy by the time tables assacred to God may be seen in the parallel of Freemasonry when, in the early time it was the religion of labor and hedged about with oaths of initiation. The immediate neighbors of the Hebrews, as early as the Pentateuch al time, the Dionysian or Phonician architects had a religion of labor in the batic order of Biblical Freemasonry. Much of the Bible is in the Masonic language, with a key discoverable for reading the same, however much the letter may kill.

Gere Hitchcock's "Christ the Spirit" affords some glimpses in this direction, also the works of Oliver and Mackey show from the root of the matter whereunto the word may grow. The Mosaic Sabbath was a festival of labor, a civil institution ratified by religion, the Sabbath observed at the Christian era, had lost its original civil character, and become an institution of the synagogue, one found upon an earnest but blind faith in the virtue of forms and the authority of the Hebrew traditions. The Essenes who were one with the Christian system had persuaded the old secrets in the Lodge of their mysteries or wisdom of God from which the New Testament was an outgrowth with the name of Jesus, Savior, or Christ, as the central truth of the highest wisdom, towering above his order in highest spiritual insight, Jesus scouted the Sabbath as a day of exclusive severity, the Essenes may have been strict observers of the day, but they knew the manner of the ancient God of the land, of his Son in heaven and his physiology on earth, they worshipped the Son at his issuing as the symbol of the Most High. The Apocalypse being the first book instead of the last, as per athanasian coequal, we have the angel in the Sun with the golden girdle of the Zodiac about his paps, and equal to the breast plates of Urim and Thummin as a means of opening the book sealed with seven seals, goldsealed the heavens as written with the finger of God according to the howscope of his brethren the prophets, and denounced the innovators or new interpreters as liars of the Synagogue of Satan, which say they are Jews, and are not but do lie." John was determined to hold part of the form of sound doctrine, to the old landmarks or "paved work of a sapphire stone, as it were the body of heaven in clearings," where the Sun in Aries or the Lamb, was in the midst of the throne.

(To be Continued.)

For The Religio-Philosophical Journal.

### "Something Rotten in Denmark."—Have We Not a Denmark Among Us?

BY G. W. KIRBY, M. D.

The above quotation from Shakespeare's celebrated tragedy of Hamlet, brings to my mind the truthful application regarding the present corrupt and dissipated state of society. Where the duller intellect cannot fail to notice the deplorable condition of our moral government. Then how much more serious must it seem to that mind which investigates a subject of such vital importance. That mind or soul who deeply and sincerely sympathizes with his fellow man produces in it a train of melancholy reflections, only to be eradicated by the expression of words consoling and alleviating the distresses of poor suffering humanity.

I trust that no one who reads this chapter will turn away from the scene it presents, with even the slightest degree of contempt or selfish bigotry, simply because your own interest, and the interest you should take in the great cause of truth, requires your co-operation with the utmost zeal and energy, in behalf of the re-establishment of society, upon a firmer and better foundation than that in which it at present rests.

Should we take ever so limited a view within the limits of our observation, we shall not fail to notice the perfect adaptation of our text, that

"something is not only rotten in Denmark," but in all other places as well. We are told to "behold how corrupt is man;" but I say unto you how corrupt is the present intellectual state of society. What has produced this deplorable change in our moral government, which threatens, sooner or later, to overwhelm the different nations in war, devastation and ruin! Transforming our beautiful earth into a theatre of death, and the annihilation of all the best works of man, causing the whole universe to quake from centre to circumference. I ask you, does it not appear reasonable to conjecture the above state of affairs with a continuation of the present deranged policy of religious and political jealousies and sentiments, as expressed and fostered under the various modes of disguises, by those having in their own hands the power to control the political and religious faiths of the people, who are susceptible of easy duplicity?

Does it not appear consistent with every reasonable, thinking man, that for the ultimate good of the human family, that a radical change must soon take place in the moral government of society whereby this inherent corruption, and growing dissipation, and bigoted mockery of the divine laws shall be obliterated from the souls of all men? We have already received quite sufficient proofs to warrant such a prediction, not only founded upon the histories of the past, but from daily examples as well. These may be justly considered as the prelude of a coming new era. And the "shadows are already being cast before the coming events."

Are not these truths self-evident? What has brought on this contagious and direful disease? Who shall offer a remedy? Has not the ministry signally failed with all the former modes of religious preachings, to remedy the growing evils? Have the prayers and faith of pious votaries accomplished anything beside enmity and contempt for their pains? Has war, with its devastating influences, subsided any more on account of their professed religions? But this is not the worst, for crime and immorality appear to be on the increase, which I think none will deny. Why should this be?

The dear-bought experience of over eighteen hundred years has proved, beyond all doubt, the great necessity of a new establishment of morals at least, since the religions of the past and present christian modes have resulted in naught but a dead failure. It is high time that we establish some new code of good morals, equally as good to live by, as the old, exploded theological one has instructed us was only sufficient to die by. Admitting that experimental (or rather doubtful) religion is an index to eternal bliss in a future state, we could with propriety enhance its value by the addition of philosophical morals. It could do no harm; and should we find it compatible with our better judgment, it might prove to be the only prudent manner to pave our way to that more glorious summer land, amid the angelic realms of bliss, far beyond the toils of this mundane sphere.

Let us have a free religion, one too, that is harmonious and in keeping with common sense. By so doing, we divest ourselves of the proper intelligence of rational mortal beings, a faculty conferred upon each individual, whereby he is to be eternally benefitted, without our soul's interests being placed in the hands of a few petty priests and demagogues, who claim that God's opinions must come through them only. Who likewise instruct us that to be wise is dangerous. Hence it is by the promulgation of such absurd and lying doctrines as this, that they reap a golden harvest from the coffers of the poor and credulous masses of easy duplicity. From such glowing virtues and ignorant dogmas as these, our beautiful land of liberty has been reduced to the corruption of a "Denmark." Consequently, our predictions must irrevocably be consummated if these undercurrents of vice be permitted to continue on the ascending grade. It is high time that some course be taken to repel its progress. We should seriously investigate the primeval cause, and root out the evils that so torment us, instead of pandering for its propagation and support. Even now the masses are already beginning to feel alarmed, and to inquire into the causes which trouble them. Hence it is, there must be a cause, and that cause justly grounded; else such effects could not have followed. But who dare assume to make known the cause? If I give you the "diagnosis" of the disease, will you then accept or reject my remedies? I pause for the reply.

Honor, truth, justice, and all other virtues seem to be numbered among the things of the past—sometimes spoken lightly of, or alluded to as only a dream. There, are however, but few instances where virtues have not become entirely



extinct or hidden among the debris of selfish immorality, or shine but dimly through the portals of sin and unholy bigotry. Can not or shall not those latent beauties again shine forth with renewed vigor and light, to warm the world with pure and holy motives, and a strong desire to know truth instead of fiction? Hence, I could do no greater justice to my fellow man than to encourage self-reasoning and investigation. And from such a course he could scarcely fail to endorse the principles of a harmonial philosophy, where the bonds of love, peace and unanimity, might be made stronger and better, upon a basis of truthful revelation, emanating only from divine law, and placed within the reach and comprehension of all, where we may at least enjoy life, liberty, equality and justice, and not be contaminated with the wicked and selfish prerogatives of priests and rulers. My object is not to dethrone reason, virtue, or true morality; but to pull down the preponderate fabrications of ignorance and modern superstitious idolatry; and to establish in its stead, a free religion upon the free rights of the people. A right which we know at present is not admitted a religion—not for the elect few, but for all the human race.

## Religio-Philosophical Journal

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"The Pen is mightier than the Sword."

### A PLEA FOR SPIRIT MEDIA AND ALL MANKIND.

That "in God we live, move and have our being" is a fact too apparent for Greek or Jew, Christian or Pagan, Spiritualist or Infidel, to deny. And that spirits return or hover around their earthly kindred and affinities, by virtue of the power of God, is a fact that no Spiritualist can successfully controvert, however averse he or she may be to admitting such an incontrovertible truth. And that many who are not conscious of being mediums, are continually made to act unconsciously from spirit control, is also a well established fact in our mind. And that there is a power behind, within, deeper, wider, broader and higher, which compasses both mortals and angels—which may be styled the main-spring to every thought and deed, we also believe to be equally true. No belief short of this can inculcate charity. For just so long as we believe men and women free moral agents, (a term which contradicts itself however,) just so long must we retain the spirit of blame.

And so long as we are obsessed by the spirit of blame, we cannot possess the greatest gift from God, *charity*. And we are pained and grieved to find that many, very many Spiritualists, as well as Christians, possess not this "Pearl of great price." Spirits have truly said, that Spiritualists' greatest want was charity.

And to come directly to our question, we believe that no class of beings on this planet, require a greater exercise of this godly gift than Spirit Media. And we confess to a slight degree of mental perturbation at observing the following in our worthy cotemporary, the BANNER OF LIGHT of a late date:

"Fay still sticks to his reliability as a medium. He last turned up in Westfield, in this State, as we learn by a letter just received from there, dated 13th, inst. We print the concluding portion:

"I hesitatingly invited a few friends to be present at an evening's sitting in my parlors. I now boldly and unhesitatingly affirm that the evidence received is sufficient to warrant me in saying that I, together with each person who was present with whom I have conversed, believe him to be a heartless deceiver.

Yours for truth and no imposition,  
JAMES NOBLE JR."

But we have not offered this extract for the purpose of falling into the same ditch that we fear would guide others safely over, and therefore have no words of blame to offer to our cotemporary or its correspondent, Mr. Noble. But we wish to improve the occasion by calling attention to the fact, that the greater the medium, so to speak, the more he or she will be misrepresented, and abused. This is a fact which has not escaped the observing Spiritualist, who has made him or herself acquainted with ancient and modern Spiritualism. Nor have we begun this article for the purpose of vindicating the character of Fay or any other person; but to speak of great and undying principles. Mr. Fay may be dishonest, or he may not be. That is not the question which Spiritualists should make paramount. The question is or should be, is he a medium? That we know him to be, just as well as we know Spiritualism to be an incontrovertible fact; and thousands will testify to the same.

The fact of an immortal existence beyond the grave, we hold to be of too great moment to waste a single evidence upon. Hence if Mr. Fay Church, Ellis, Eddy, all of whom have been blamed and placed under the ban of dishonesty, or any one, yea if even an animal can give us a ray of light upon this most desirable subject, in God's name, and for God's sake let the world have it, though the Media be considered ever so base, vile or dishonest. For it is the wisdom of God to bring good out of evil; and it has been said that he chooses the foolish things of this world, with which to confound the wise. Many Spiritualists know that animals, birds and fishes are, even poisonous reptiles are susceptible to spirit influence and can be controlled to act under that influence. And we have an instance which we copy from a Charleston, (S. C.) paper, which so serves our purpose that we offer it without any further apology:

"A friend informs us of the following singular circumstance, which occurred to him on Saturday night last. He repaired to his farm, some distance from the city, for the purpose of passing the night. About ten o'clock he retired to bed; before doing so, he put some wood on the fire, it being rather cool. Some ten minutes after retiring, a bird (supposed to be a Whip-poor-will) began to sing. The utterances of the bird seemed to say: "You've set your house on fire!" which was repeated quickly. Our friend says he listened to the bird attentively for some moments, then thinking it might be a warning, as the fire was burning briskly, he concluded to get up and see if the chimney was on fire. To his astonishment, when he went out he saw sparks falling in the yard, and upon further examination found that the house had really ignited from the falling sparks. He immediately roused the freed-men, and happily extinguished the fire without further damage.

The friend who relates this singular circumstance positively avers that he would not have got up had it not been for the timely warning of the bird, as he did not feel the least apprehension of fire or any other danger when he retired."

Therefore may we not ask that if dumb beasts can be used as mediums, why may not intelligent beings, though condemned by their fellow men as dishonest, also be used to give evidence that mortals are surrounded by a spirit world in which is the glorious and precious gift of immortality? Truly Spiritualists need wisdom as well as charity. Some people will not eat potatoes because they grow in the ground, and some persons are just as foolish about receiving messages from their spirit friends.

When a medium comes among them, they will first inquire to ascertain if his or her moral character is good enough for their spirit friends to communicate through. And if the medium is not declared "respectable" ten chances to one if they will allow their dear departed ones to give them a communication at all. Oh fe upon such outright Phariseism. But we write not to condemn, but ever wish to feel charitable towards even the uncharitable. But we offer this picture, that our readers may "look upon" that and then turn and look upon this." We have appealed for charity for mediums, more especially, knowing that when mankind have charity for them they will also have charity for all. Then dear readers let us cultivate that rare exotic charity—yet more and more in the gardens of our souls, that even we may thereby be blessed. This alone is a good and sufficient reason.

### REMARKABLE FULFILLMENT OF A PROPHECY.

The New Orleans Weekly Times, reports the following prophecy.

"During the winter of 1859, Rev. Dr. Baldwin delivered a lecture in this city in which he predicted that the great battle of Armagedden would begin some time during the year 1861; that its theatre would be the whole south particularly the valley of the Mississippi, that it would last from three to four years, and fill the land with desolation. Certainly in this instance the things foretold by Dr. Baldwin came to pass pretty much in the manner he expected. With reference to what may be regarded as his last prophecy we have nothing to say. The reader must draw his own inference from these facts and the anomalous condition of the country."

If the late unprecedented rebellion can by any argument be construed to represent the great battle of Armagedden, the prophecy may be considered as being literally fulfilled; which however we very much doubt. But that the sensitive brain of Dr. Baldwin felt the impending shock, as hundreds of mediumistic minds did we have no doubt; but the "Armagedden" part we opine is simply the Doctor's connection of a fact with his educational ideas of what is usually termed "sacred history." A strange commingling of facts with fancy—truth with superstition.

The other prophecy referred to, and which was copied into the Times, from the Columbia Herald, is also fulfilled, it appears, so far as the death of the reverend gentleman is concerned, and as to the war we trust we are already in it—a mental war—a war of ideas and of principles which may result as predicted. But that there will be a carnal war—a war of bloodshed, we still insist is very doubtful indeed. But let all read and think for themselves. The following is the second prophecy.

"Something near two years ago the late Rev. Dr. Baldwin preached at Mount Nebo church, in this county, and many of our readers will recollect the emphasis and confidence with which he predicted that there would break out in the year 1868 a war in the north between the political parties of that section; that it would be very fierce and comparatively short; that the constitutional party would triumph, and the original constitution would be re-established and permanent peace restored to the country. In this war the south was to take no part. And it will not be forgotten with what solemn earnestness the preacher continued: "Brethren, there are many of you here who will be living to see these things come to pass. I shall not see the things that I have foretold, when you see these things come to pass, you may recall to mind what I have this day said." The speaker is dead, and it does seem as if the war is at hand."

### ANIVERSARY CELEBRATION IN ROCHESTER, N. Y.

The spiritualists of Rochester, celebrated the twentieth anniversary of Modern Spiritualism, in a highly becoming and appropriate manner. Among the most interesting part of the exercises of the day was the history of the early excitement in regard to the Rochester rappings, given by Isaac and Amy Post. The following remarkable test which Mr. Post related, which occurred in the early days of the rappings, will be relished by our readers.

"At a social gathering of a few friends one evening, Margaretta Fox and her sister Leah being present, called me from another part of the room, telling me that my name had been spelled by the usual method—calling the alphabet. I went to them to see what they wished. It was this: "We want you to invite seventeen persons to come here next Friday evening to hear the rappings." I asked if they would give the names; they readily spelled out the names of the entire number; they were nearly all gentlemen, and persons with whom I was not acquainted. I then inquired in what way they should be invited. Reply: "Through the post-office." I asked if they would give the form of invitation. They gave it as follows: "You are invited by the spirits to meet at the house of Isaac and Amy Post, next Friday evening, to hear the

rappings." The invitations were sent, as requested, and sixteen of the number came. At this meeting the spirits announced their object to be that of going before the public, and wished us to meet at several other places, with increased numbers. This was done to give confidence that they could rap loud enough to be heard all over Corinthian Hall."

### SOPHIA GANTZ,

The "Baby Woman" is now on exhibition at Music Hall, Crosby's Opera House.

The above named and so called child, now less than three years of age is a prodigy worthy of deep thought careful observation and reflection.

Zera Colburn and Mr. Safford in their childhood days were marvelously developed in mathematics. They would almost instantaneously and intuitively solve a mathematical problem. With them it was a spontaneous gushing out, so to speak, of the God principle within, through the organs of numbers—similar is the case of Blind Tom in music.

This little child is fully developed physically as a woman. Her mental faculties are becoming rapidly developed to that of young persons in their teens.

She is beautiful indeed, enjoys perfect health.

We extract the following from a little pamphlet published by Dr. O. H. Hall who accompanies her parents and manages the exhibitions.

"Sophia Gantz, the subject of this sketch, is the wonder of the age. But little more than two and a half years old, and preserving in her features the tender evidences of infancy, she has become, from some mysterious and unexplained cause, fully matured and developed in all that pertains to a regular abnormal and complete stage of womanhood. This wonderful development of precocious pubescence was first observed before she was quite two years old, and from that time the transition was rapid and remarkable until she became in every respect so far as those functions are concerned, a perfect woman, retaining meanwhile all the instincts and innocence of her baby youth. She combines a trinity of attributes in one lovely little form—the infant, the girl, the woman. She has all the bloom of perfect health, and is the impersonation of an extravagant vision of loveliness and beauty. Her skin is fair and smooth, her eyes are jet black and remarkable for womanly tenderness, expression and brilliance; her hair is black, also and falls in a profusion of glossy ringlets over a neck and shoulders which might excite the envy of a Hebe; her features are harmonious and engaging, and an expression of childlike innocence rests upon her face.

Her height is thirty-eight inches, she weighs thirty-eight pounds, measures twenty-three and a half inches around the hips, and ten and a half inches from the anterior superior spinous process of one ilium to that of its fellow. The mammae are as well developed as is ordinarily found in healthy females at sixteen years of age, and are as perfect in formation, size and anatomical symmetry as in the famous model of statuary known as Powers' Greek Slave, while in other respects the womanly functions of her nature are equally developed. The phenomenon of catamenia first occurred in July, 1867, and has since continued at usual and regular intervals. The inferior extremities are rather short, and incline outwardly and present the appearance of being separated more than is common to children of her age. This is doubtless due to her strange, rapid development, and the weight of her body. Aside from this slight and not unusual formation, her form is perfectly symmetrical. In the examinations made of her by various eminent physicians anatomists and physiologists, there is but one verdict, and that is she possesses all the phenomena of a fully matured woman."

### "DAWN,"

A writer in a secular paper referring to this interesting romance, offers some remarks, from which we extract the following, presuming that the reader will at least be entertained if not profited by the perusal:

"Both husbands and wives are too exacting in their company of each other. We need other magnetisms than those with which we continually come in contact, in order to bring out our full natures, and develop all our powers. We want brothers and friends, as well as husbands; sisters and friends, as well as wives. We need more social life and less jealousies; more unrestrainedness in society, and less infidelities (which would follow); more uprising toward the Divine, and less groveling to the animal. If a married gentleman addresses a married lady cordially, and they seem to enjoy each other's conversation and society, there are little (and maybe not very little)ickerings and jealousies on both sides. If the parties are unmarried, why, of course, they must be courting, and Madame Rumor's tongue is wagging as fast as ever it can. The fact of the possibility of a friendship, a Platonic love between the sexes is wholly ignored by the mass, and yet there are many of the purest of these in our midst, unavowed, and unknown even to the parties concerned. As sexes, we have feared to trust each other as much as we ought, and this condition is caused by our false education concerning these things.

Let us educate the rising generation to see other ends in life than that of marriage, though that is just and desirable, when true; that there are other loves in life than the conjugal, and just as honest and earnest. Let us learn to have more confidence in our husbands and our wives, our brothers and our sisters, and believe it possible for them to be actuated by high and holy motives in seeking at times other than our exclusive society, if it is that of high-minded men and women; and not conclude that total depravity is the law, and ourselves the mere exception to it."

Dawn is for sale at this Office. Price \$2.00, postage twenty four cents. Address John C. Bundy, P. O. Drawer 6023.

### IT IS NO DOUBT TOO TRUE.

As an evidence of the wickedness in high places, covered up by the glitter of wealth; we select the following:

John Morrissey, of New York, representative in Congress, is put upon the rolls as a banker, not faro banker, just simply banker. Being asked why he chose that title instead of gambler or pugilist, by either of which he is better known, he replied that he was no coward; that he had always been a gambler and always would be one; that he had also been a prize fighter; that he had been in the lowest brothels in the country; that he had been the companion of thieves and pyriars—but that he was never in quite so bad company as when he went into Wall street among the bankers and brokers. He said there was less honesty and more trickery and thieving in Wall street than among his former associates, and he did not want the world to misunderstand him. He wanted to be taken at his worst, and had therefore chosen the designation of banker."

However much we may deprecate the conduct of Morrissey, we can not avoid mentioning the fact that this candid and open confession places

him on the role of moral heroes, as his past course has upon that of the pugilistic. We wish we could hope that both parties could be induced to reflect and begin the work of reformation. Morrissey should remember that the wickedness of the Wall street Brokers is no palliation for his guilt.

### STRANGE PREMONITION.

The Auburn Advertiser relates the following: "Deputy Sheriff G. L. Mead, of this city, was busily engaged in superintending the shipment of the Stevenson Harvester Grinder on board the Morning Star, at Cleveland, on the evening that she proceeded on her fatal journey. He had secured tickets for himself, fully intending to proceed in the steamer to Detroit on that occasion. He writes his brother that just before the steamer sailed an irresistible impulse sized him to go ashore and postpone his trip. His business was at Detroit; he had none in Cleveland, yet an unseen but strongly felt impulse controlled him, and as the gang plank was being hauled in he walked ashore and proceeded (why he knew not) to the hotel, remaining over night, and thus probably saving his life

### HARTZ THE CELEBRATED MAGICIAN.

This distinguished illusionist has been giving his wonderful entertainments, for two weeks past at Crosby's Music Hall to large and delighted audiences. His performances eclipse any which it has heretofore been our privilege to witness in the way of Magic or Necromancy. Among the many truly wonderful illusions which he practices, most prominently may be mentioned a human head floating in the air; the instantaneous growth of flowers, and the "Basket trick," which is claimed to be the most thrilling feat on record. The celebrated "hat trick," is alone worth the price of admission. Our word for it no one who witnesses this Magician's wonderful illusory feats will regret the fee it has cost.

### PLANCHETTE.

Our readers are familiar with the description of the little instrument above named from recent articles published in this paper, especially the one by Dr. H. T. Child, of Philadelphia. A new improvement is now out said to be far superior to that invented in France. Every Spiritualist should have one. Through it sweet communion may be held with spirit friends. See Holmes & Co's., advertisement in another column.

### A NEW PAMPHLET BY

George Snyder of Lumberton, New Jersey, entitled "What is Religion?" with "Young America's short Catechism" appended. The pamphlet alluded to is rich, rare and racy—worth all it cost and is sent by mail on receipt of 25 cents, and will be sent free to every subscriber who renews his subscription and pays arrears, if any is due for this paper within the next four weeks.

### TO SUBSCRIBERS.

We occasionally get letters enquiring how much the writer is owing on the paper? To all such inquirers we, to save labor and expense reply, you will by reference to the margin of your paper, at any time, find the exact time that your subscription expired. We hope all who are indebted will figure up the amount and send the same to us without delay.

### REPORT OF THE STATE CONVENTION.

We last week published the proceedings of the Annual meeting of the Illinois State Association of Spiritualists, so far as we had the same reported, with a note that the same would be continued in our next issue, but for some reason unknown to us, the reporter has not furnished us with a single line for this weeks issue.

### MRS. WILCOXSON IN THE WEST.

Mrs. M. J. Wilcoxson will prolong her stay in the West and will receive calls to speak through the summer and early fall in northern localities. Those wishing her services for the summer and autumn, will please apply immediately in care of John Spettigue, 190 South Clark street, room 9, Chicago Ill. Mrs. W. speaks in Chicago during July.

### A RARE OPPORTUNITY.

L. D. Wise an invalid of Upper Lisle, New York wishes us to say he will send "Spiritual Telegraph" of 1855—on receipt of sufficient to pay mailing and postage.

### DR. SLADE.

Dr. Henry Slade, one of the most wonderful mediums of the age, is in the city at this writing, and will remain until Monday evening, July the 13th inst.

### Personal and Local.

S. B. Brittan, M. D. has resumed the practice of medicine at Newark, N. J.

Dr. J. R. Newton, has permanently located at Newport Rhode Island, where he still uses his gifts of healing for the benefit of the sick.

We have received an interesting letter from Laura De Force Gordon, which we shall publish as soon as space will admit.

As we go to press we learn that Gov. Seymour of New York, has been nominated by acclamation, by the National Democratic Convention.

Mrs. M. J. Wilcoxson has by a unanimous request of the first society of Spiritualists of this city, been retained to lecture for them during July.

Dean Clark the well known and efficient laborer in the cause we labor for, gave us a call on Tuesday. He spoke of retiring to rest and recuperate for a few weeks during the "heated term."

E. Whipple has been employed by the Indiana State Association of Spiritualists for the ensuing six months, commencing July 1st. He

thinks it advisable to begin his labors in the northern part of the state.

There is no lull in the wonderful and grand operatic entertainment at the Opera House, entitled the White Fawn. New features are added this week, and will continue to be added from week to week, rendering the entertainment, choice, varied and extremely attractive.

At Mc. Vicker's Theatre the "Black Crook" closed with the present week, after a successful run of about four weeks; and on Monday, July 13th John Broughm's new drama, now running at Wallack's Theatre New York, and entitled the "Lottery of Life," will be produced with grand effect, and efficient cast; and will continue every night until further notice.

At Col. Wood's Museum, under the efficient and gentlemanly management of Frank E. Aikin, a grand summer arrangement has been effected with the great Arlington Minstrels, which combines, Arlington, Burgess, Delehan, Hengler, Price, and Howard, making a company of six star performers, unsurpassed in artistic comedy by any other band of minstrels in America. There are also ten thousand other curiosities to be seen at all hours of the day.

### Literary Notices.

Oliver Optic's Magazine for Boys and Girls, with attractive and interesting pages should be in the hands of every youth in the land. Number 80 Vol. IV., greets us with a bright cheerful countenance.

The August number of Peterson's Ladies National Magazine that invaluable, monthly is before us replete with entertaining matter of especial interest to the ladies. The engravings are neatly and tastefully executed.

"What is Spiritualism?" is the title of a pamphlet of some twenty-six pages, just published by William White & Co., Boston Massachusetts, being an address delivered by Thomas Gales Forster, at Music Hall, Boston, on Sunday afternoon, October 21, 1867.

It discusses the subject of Spiritualism from a Biblical standpoint, and would be an invaluable document to hand to those who oppose Spiritualism, and yet believe in the Bible. To such it offers unanswerable arguments.

For the benefit of the Cleveland committee and all who oppose dark circles, we make the following quotations:

"In the 28th chapter of Matthew, an angel appeared to the two Marys at the sepulchre. What is more, my friends, he performed a physical manifestation. He removed the stone from the door of the sepulchre; and what is more, in the present age of scepticism, it was done in the dark just before the dawn of day. You believe that, but you reject, ay, you denounce, bitterly denounce, the dark circles of modern times, and utterly reject the manifestations occurring in such circles. Why should you do so? Why this universal distrust of media, men and women, whom you would recognize as honest upon any other platform? Why should you charge them with charlatanism and fraud, because certain conditions are requisite for certain kinds of manifestations? Why such denunciation, even by some Spiritualists, of dark circles? Does not the great God of the universe hold a dark circle once in every twenty-four hours, and are not all the table-lands of the earth turned upside down thereby? Does not the good Father, though the darkness that succeeds the day, render you more appreciable of the twinkling divinity of the bright eyed stars, and of the brilliancy of the silver-faced moon, in her pathway of benevolence and beauty?"

For sale at this office; price 25 cents, postage eight cents. Address John C. Bundy, post office drawer 6023.

### Arts and Sciences.

The new wood hangings, as a substitute for paper, introduces a new era in the decoration of houses, and as a new invention or rather happy idea, must be classed among the few remarkable and successful inventions of the age. That this is true, the exhibition of specimens at 39 Kilby street fully confirms. It is estimated that no less than ten thousand persons have visited the room in the space of two weeks. An examination of the specimens, and some inquiry in regard to the wood hangings, enables us to state that more than five thousand packages of samples (in envelopes) of the various woods have been given away, and not half who applied could procure them, for want of time to put them up. More than five thousand rolls of the hangings have been ordered, and the quantity could have been increased to twenty thousand, if they could have been supplied immediately. The room was first open for inspection on the 6th inst, and so great has been the interest, that stock to the amount of \$100,000 for the organization of a company for the manufacture and sale of the wood hanging in the New England States, called the N. E. Wood Hanging Company, was all taken up in ten days, and much more subscribed for than could be supplied. Letters have been received from all parts of the country inquiring the price of the hangings, and the ability of the company to supply immediately. Mr. Davis the inventor, has already covered the wall of several houses, including rooms at the Naval Hospital at Chelsea, where they can be seen, and many rooms in the city will be finished in a few days.

Architects with one accord admit that it will enable them to decorate libraries, halls, saloons, parlors, offices and rooms of all kinds in a style heretofore unknown. Ceilings may be finished to correspond with the walls, either in plain wood or in panels of any of the rare woods. Carving in all its beautiful forms may now be introduced with perfect propriety, the walls and ceilings being covered with the same woods from which they are cut. Mahogany, black walnut, birdseye maple, oak, chestnut or rosewood, inlaid or plain, may be selected, according to the taste of individuals, or to correspond with the furniture. No wainscoting can equal it, and its durability is as great as the wall itself.

We understand the company, which was organized on the 17th, are now prepared to take orders and supply the hangings immediately. The price is about the same as a good quality of paper, and they are applied in the same way, with paste, and at no greater cost. Being varnished, or finished in oil, the walls may be cleaned in the same way as ordinary furniture.

Unlike paper, which fades in color, the wood hangings increase in richness by age, and the delicate grain of mahogany, walnut and other woods continues to augment in beauty. The thinness of the wood does not injure its grain, and the wall has the same appearance as if covered with solid boards—and even better—for there is no shrinking or liability to warp. As an invention which is destined to elevate the taste in house decoration, it stands at the head of modern improvements.—Boston Transcript.



## Communications from the Inner Life.

He shall give His angels charge concerning thee."

All communications under this head are given through a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

## INVOCATION.

Let us pray! Not like unto the Sadducees, neither like unto the prayers of the theologian, would we call upon Thee, oh, God, but as a mysterious, unfathomable and unchangeable law, which permeates and governs all things. Unto Thee, as such, we would pray.

We recognize Thee as a perfect law—perfect unto Thyself, and perfect in the unfolding of every human soul, like perfect in a grain of sand and in the tiny dewdrop, as well as the rolling ocean—like perfect in each and all things, in nature.

Looking unto Thee in that sense, we do not exhort Thee to change anything from its natural course. Yet at the same time we feel that it is in accordance with the law Thou hast allotted unto us, we should pray, and pray too, without ceasing. Not in vocal utterances alone, but with our whole being, at all times and in all places. With that sense of Thy perfection, we would prepare our souls that they may be in a receptive condition, and be enabled to accept all truths as they may, from day to day, be unfolded unto us.

We would that all—ye we feel that all will be brought in due time to look upon Thee as Thou hast been in the past, and now art and ever will be—perfection unto Thyself.

And when we say thyself, we feel that we comprehend earth and all that has, is now, and ever will exist.

Thus we will pray, and with a like sense of Thy perfection, may we ever continue to pray.

## QUESTIONS AND ANSWERS.

Q. When deaf and dumb persons pass from this to the spirit world, are they deaf and dumb there?

A. No, they are not. It is not the spirit or the spirit body that is defective. The cause is a defect in the material organism. When it is taken into consideration that it is not a defect in the spirit or spirit body, it will be readily perceived that when the material organism is removed, the cause of the deficiency in speech and hearing is also removed.

Q. Where is the home of the spirits? Is it a location like our earth?

A. The Spiritual plane of existence is an outgrowth of the material one. It is right here. You deal with the material plane—we with the spiritual; both are right here. The material and spiritual are both visible to us, while the material alone is visible to you.

You might as well think of going far down for the spirit world, as far up for it. The idea of going far away is derived from the theological idea of a far off heaven!

Q. Do not spirits often go to considerable distances above the surface of the earth—and if so how do they do so?

A. I have said the spirit sphere is an outgrowth of earth. I mean by that, it is an outgrowth that may be compared to the perfume of a flower. Now we do not mean to be understood that spirits walk on the surface of the earth, but that the home of the spirit is real and tangible, and is on that which is an outgrowth of the material. Like that which corresponds with the perfume of the flower afloat, that outgrowth is real and tangible to the spirit, yet it appears to the spirit, often when first entering spirit life, like something that is intangible—something that he would be in danger of stepping through. The feeling soon subsides and he finds it as real and tangible as the earth he has just left.

Q. During the time that the medium is entranced, what is the condition of the spirit of the medium? Is it conscious or not? If conscious, is it on the material or spiritual plane of existence?

A. In a case of an unconscious trance medium, the spirit controlling simply closes the external senses of the medium. To the external sense this is so much lost time. The life-principle of the medium is necessary to enable a spirit to control.

We deal with the spirit of a medium just as a mesmerizer deals with the spirit of his subject, with this difference, in degree only—we have a greater power over the medium than the mesmerizer does over his subject.

Q. Are those who lived in accordance with their material desires in earth life, the best fitted for the spirit world, or otherwise?

A. The infidel who expects nothing, but enjoyed the world as he went along, and did good for good's sake, is the best fitted for spirit life. He will enjoy the spirit life all the better, because it is more than he anticipates.

Those who are persecuted by being charged with immorality, and receive nothing but the frowns of the world, will be all the more happy on entering the spirit life, for the simple reason that they will receive the smiles of friendship, while the individuals who make professions of virtues they do not possess, and frown upon others, will feel on entering the spirit life that their secret thoughts are visible to all.

Hollow pretensions will be of no avail in that life. The good acts of individuals will illuminate the background, and the shadows produced by the bad or evil acts will eventually be hidden by the brilliancy or halo of goodness which truth and love cast over the scene of life.

As we rise in the scale of intelligence, we also rise in goodness. As individuals, however base, pass from the physical life to the spiritual, they become more susceptible to the higher spiritual influence of those who are continually exerting such an influence over their minds, for the purpose of raising them into a nobler atmosphere or plane of purity.

Q. If we have been individualized entities for thousands of years, and now find ourselves

upon this planet, for the purpose perhaps, of discipline and experience, may it not follow that we shall go to other planets for similar purposes in the hereafter?

A. If the author of that question has the slightest idea that he or she has been an individualized entity for thousands of years prior to his or her existence upon the earth plane and that his or her existence upon this plane was necessary for their future unfoldment, perhaps it will be necessary for them to pass through a similar experience to the earth plane which they now occupy, for the further unfoldment!

But now to come to the point. I would not have any one think that I have the slightest, the most remote idea that any one ever had an individualized existence prior to that one on the earth.

Q. Our life on earth is one, and, so far as we know, the first stage of our existence, as conscious beings.

Our spiritual life, after the death of the body here, is the second grand stage of our existence. The inquiry is, whether there is, or will be another and other stages as distinctly marked as the second is from the first—and if so, what will be their character, and how and when will they take place?

A. I do not speak of any one's experience but my own. I have only passed the one great change, and I never saw any one whom I knew who had known but the one; and to my perception it is not in accordance with nature to look for a second and third change as marked as the one that takes place in passing from the earth plane to spirit life, called death.

After that it is a gradual development or unfoldment of the faculties. There is no disease in the spirit life, no decay, nor growing old, except in experience.

Q. Is it desirable or beneficial for persons in earth life, to put themselves under and depend on the advice, warning and influence of guardian spirits, and what is the requisite condition to be attained, to most successfully receive such advice and influence?

A. True guardian spirits desire individual to rely upon themselves, and never lay aside their own individuality and rely upon another's.

When they rely upon themselves, they do rely upon their guardian spirits, because they are prompted and guided by their intuitions to do what their own impressions or desires dictate.

Q. As all spirits do not view all things alike, do they have contentions and disputes, and indulge in passion and ill will?

A. I would advise those who desire an answer to that question to sit down and reason upon the subject. I do not call an exchange of thoughts and ideas a dispute. We do not all think alike. We express our views and exchange our ideas. I neither dispute nor see others dispute—and know of none who make use of unpleasant language.

The true motive of each is mirrored upon his face. That being the case, I see no opportunity for any one to disguise his real thoughts, consequently no cause for dispute can arise. Each sees the true motive of the other, consequently there is no reason for indulging in ill will.

Q. What is the measure or degree of spiritual influence and control of guardian spirits over the objects of such desired or intended influence and control?

A. First—It depends upon the power, growth and development of the spirit who acts as the guardian of the individual. Second—It depends upon the condition of the organism and surroundings of that charge. Taking these things into consideration, it would be impossible to judge of the influence or power a guardian could have over his charge.

Q. Do cold and heat affect the atmosphere of the spirits?

## ANOTHER SPIRIT CONTROLLING.

A. I did not come for the purpose of answering questions; but I will say that when a spirit controls a medium, heat and cold do affect the spirit. I find your room excessively warm.

I come, sir, for the express purpose of communicating to my friends.

Perhaps, in time I shall be enabled to find an organism subject to my influence nearer to my former home.

I have a dear mother, three kind and loving sisters and two noble brothers, who are yet on earth. Although they are not what you call Spiritualists, yet I think they will read what I have to say with interest.

As bright and beautiful as my home is, dear ones, it would be impossible for me to content myself were I far away from you. Yet it is far enough, so that I have not to contend with the inharmonious conditions incident to earth life.

I did not leave you because I desired to, but because the nature of my disease was such that it was impossible for me to remain longer with you. In our conversation in regard to my leaving you, we consoled ourselves with the idea that it was the will of the Supreme Being, and my condition would be better and happier. My condition of body and mind did not change for the better, and after being freed from disease. My spirit was of course free, inasmuch as it had not longer to struggle with a diseased organism, which I find is common in earth life only.

The full extent of happiness, we talked so much of, I have not yet realized. Not but that there is happiness, and sufficient, too for all who are here, and, it appears to me, for all who are yet to come.

I desire them to investigate the subject of communion with departed ones—spirits. Not because it will add to the happiness of the life they are now living.

(I desire to say that it is either the condition of the lungs of the medium or the condition of my own system at the time of my death—consumption—but I am unable fully to control. I feel an irritation of the lungs.)

[Here the spirit lost control, and another spirit controlled the medium, and described the appearance of the spirit who lost control. Said it was

a lady—tall, with dark curly hair, dark blue eyes—slightly built.]

## Voices from the People.

For the Religio-Philosophical Journal.  
An Experience.

S. S. JONES, DEAR SIR: I take the liberty to write you and ask a few questions I hope you will find time to answer, then again I hope I may be able to pay you many times over. I wish to ask you your opinion in regard to my case as a medium, as I feel quite unable to judge for myself never seeing any thing of the trials of mediums except what I have experienced. I have told my experience to a few who are as unable to judge as myself. I have been a medium for three years, the spirits seem to talk through me when they desire with as much ease as myself, and also seem to handle my body with as much ease and even more at times at least as a great assistance to me when their minds run with mine. They insisted I should buy a small farm near Topeka, saying that a man once traveling across the land and in passing over a small stream in which he could nearly step over, slipped and fell and sank beneath the mud, so he could not extricate himself, could not make any one hear him. He had on his back a leather satchel with many thousand dollars in gold in it, rather heavy for him to carry.

They say that it shall be mine and have insisted I should dig for it, have done as they directed three times; have not found any thing, they still say that I shall find it, and say I shall dig until I do find it.

Do you think that story possible, my guides also have put me in the hands of Indian spirits to find what they had buried once upon a time, before they had a fight and they were both killed, and the way they sent me through the bushes, and up hills and over little streams I never traveled before.

Also I have a piece of land in Iowa, and wish to sell it, they say I shall not for there is mineral on the land in paying quantities for mining, but some distance beneath the surface.

Now would you please tell me if you would allow them to direct your affairs in any way. Then again a certain spirit comes to me and says my home is a perfect pandemonium, that murderers and criminals of all sort flock to me for assistance, say that in some way I must shake it off. Now what can I do, and what am I. Is there any means of knowing? They say you will not tell me anything, that if you should be able to know in any way, you would not be permitted to tell; now if there is anything you can tell me please do so.

They informed me (the invisibles I mean) a few months ago that I must take the JOURNAL, I have done so with pleasure to myself as well as filling their commands.

Write me, and if I ever should dig any one of the many lots of gold that is told me about, I will remember you the first one. Now please write me a few words. Address

MISS C. V. THAYER.

Topeka, Kansas.

MISS C. V. THAYER: Yours of the 16th, ult. is before me. Your experience is remarkable, you like many others have been made by spirits to make yourself a living example to warn others, to never give up their individuality. Always exercise your own judgment, never bury your talent because you may have but one.

We all chase phantoms more or less. Our senses are given us to use. Let us all work industriously and we shall be able to obtain subsistence. If we were not anxious to get that which we have not earned we should not be looking for Kidd's buried treasures. Be not led astray by spirits in or out of the body.

If we all succeeded in making two blades of grass grow where but one grows, we should have enough and to spare.

And should have no time to be looking for buried treasures, which do not belong to us. Such if they do exist do not belong to us, simply because they may be buried in the ground. Spirits sometimes, I think, assail us for educational purposes through our most vulnerable points, make fools of us and thereby bringing us to a sense of our own folly, which may be the beginning of wisdom.

Hundreds that we might mention have had similar experience to yours. A great many have been induced to listen to spirits, because such spirits encouraged their merenary desires to obtain wealth without industry.

Believing all lessons, however severe, are profitable, I can not look upon your experience in any other light than as useful, both to yourself and others.

I would say in conclusion always act up to the highest standard of right which your best judgment dictates, and all will be well eventually.

P. S. Don't search for gold, the crude metal on no account, seek for wisdom and in the hour of trial she will not forsake the

S. S. JONES.

## Public Meetings.

For the Religio-Philosophical Journal.

## Grove Meeting at La Grange Indiana.

The Friends of Progress will hold a meeting at La Grange, La Grange Co., Ind., on the 19th, of July. Prof. E. Whipple and Susie M. Johnson, will be in attendance as speakers.

J. M. HALL Sec.

R. P. SOCIETY.

For the Religio-Philosophical Journal.

## Discussions.

A public discussion will take place in Phillips Hall Richmond, Ind., commencing Sept. 1st, 1868 at 7 1/2 p. m. and continue for 6 days, between E. V. Wilson, (Spiritualist) and W. D. Moore (Carnelistic).

The subject for discussion embodied in the following resolutions.

Resolved, That the Bible stains modern Spiritualism in all its phases.

Resolved, That the teachings and phenomena of modern Spiritualism are essential to the happiness

of man, here and hereafter.

E. V. Wilson affirms. W. D. Moore denies. All are invited to come.

S. MAXWELL.

For the Religio-Philosophical Journal.

## Spiritualist Convention at Des Moines.

At a meeting of Spiritualists at Bro. Getchels in Des Moines Saturday June 20 1868, Bro. J. Y. Fox was appointed chairman, and B. N. Kinyon, Sec. When after consideration the following resolution was adopted viz:

Resolved, That we hereby endorse the suggestion of Bro. A. E. Edmunds for a convention of Spiritualists at this city on Tuesday the 1st of Sept. for the purpose of forming a state organization, and hereby invite all Spiritualists of the State of Iowa, male or female, and others favoring individualism or liberalism to a full representation therein. That we will provide a suitable hall for the convention, and provide for those attending the best we can. That the friends contemplating attending this convention are requested to send their names and place of residence to the secretary of this meeting by the 25th of July, so that arrangements can be made for their accommodation. Lecturers and Mediums generally are specially invited.

J. J. FOX, Pres.

B. N. KINYON, Sec.

For the Religio-Philosophical Journal.

## State Convention of Spiritualists of Louisiana.

The Central Association of Spiritualists of Louisiana invite the Spiritualists of Louisiana, and adjoining States, to meet in Convention in the city of New Orleans, on the 8th day of August next, at 10 o'clock A. M., in the Masonic Hall, No. 48 St. Louis street, to elect delegates to the fifth annual Convention of Spiritualists to be held in Rochester, New York, on the 25th day of August, and to take such action as may be found necessary for more complete organization, and for the advancement of our heaven-born cause.

By order of the Association.

WM. R. MILLER, President.

Glass Box 938, P. O. New Orleans.

New Orleans April 9, 1868.

## Fifth National Convention of Spiritualists.

To the Spiritualists and Progressive Reformers of the World:

The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday the 28th inst.

And we invite "each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention.

Isaac Rehn, President.

Warren Chase, Vice President for New York.

A. B. Justice, " " Pennsylvania.

Thomas Garrett, " " Delaware.

Jacob Weaver, " " Maryland.

A. Jackson Davis, " " New Jersey.

— " " Maine.

Frank Chase, " " New Hampshire.

D. P. Wilder, " " Vermont.

William White, " " Massachusetts.

— " " Connecticut.

Immanuel Searle, " " Rhode Island.

— " " Alabama.

— " " Texas.

Hudson Rattle, " " Ohio.

W. T. Norris, " " Nebraska.

Mary Severance, " " Illinois.

— " " Wisconsin.

Charles A. Penn, " " Michigan.

— " " Missouri.

— " " California.

— " " District Columbia.

— " " Kentucky.

— " " Tennessee.

Henry J. Osborne, " " Georgia.

S. Y. Bradstreet, " " Minnesota.

L. K. Joslin, Treasurer, Rhode Island.

Henry T. Child, M.D., 634 Race Street, Philadelphia, Secretary.

## ADVERTISEMENTS.

## NOTICE TO ADVERTISERS.

Persons sending advertisements to this paper, soliciting public patronage as mediums, who are not already well known, are requested to enclose unquestionable references as to their genuine mediumistic powers.

The advertising fee must accompany the order to ensure its insertion. See terms on 4th page.

## HOLMES ALPHABETICAL TEST PLAN.

CHATTIE. Invented by David Holmes, Inspirational Medium, New York City, made of magnetic and electrical material, peculiarly adapted to the magnetic currents of the human system.

It is far superior and much cheaper than the French "Banner of Light."

Price 150. Sent by express, neatly packed, Address

HOLMES & CO.,

Sole Proprietors

146 Fulton Street, N. Y.

## PRINCES SOVEREIGN CURE FOR SCROFULA OF EVERY PHASE.

Catarrh, Bronchitis, and all Blood Diseases, guaranteed by Nature's Patent Remedies from Plants. All the pretended snuffs and inhalations have proven deceptive and temporary. Where can you see one patient cured by others? None exist. And yet vile impostures are practiced daily. All Chronic Liver and Kidney diseases, Diabetes, Dyspepsia, Constipation, Heartburn, Piles, Rheumatism, three kinds of Dropsy, Scrofulous Affections, and all other External and Internal Eruptive Maladies are permanently eradicated. Bottles Fluid or Boxes Root, Five and Six Dollars. Sent by Express. Medical Circulars 3 stamps. Treatise 25 cents.

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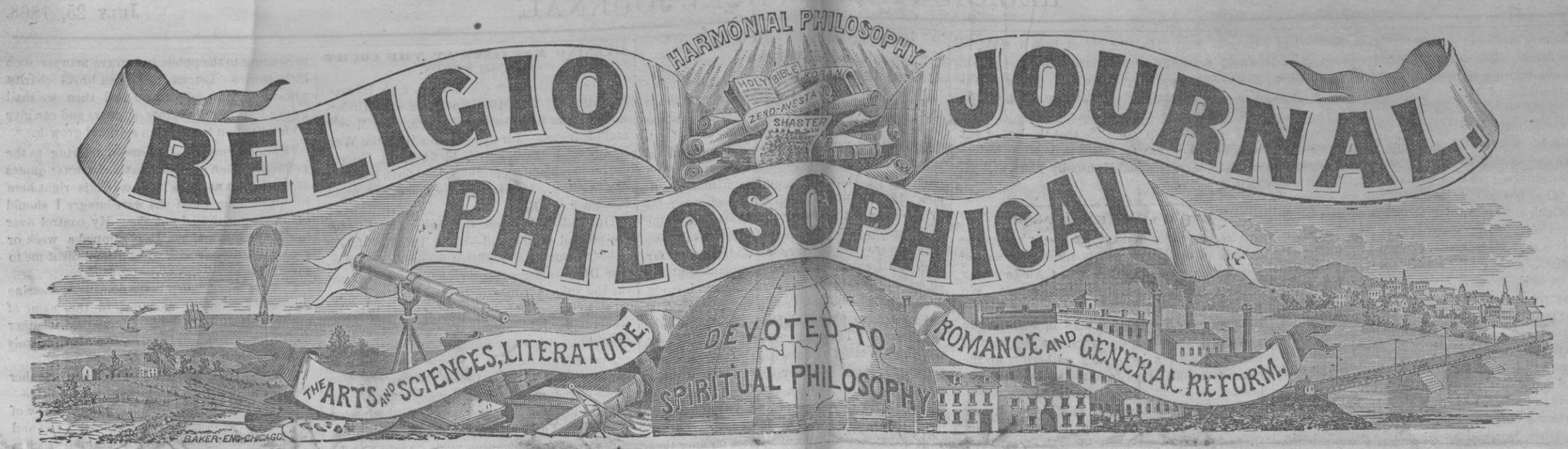
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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,  
PUBLISHERS AND PROPRIETORS,

CHICAGO, JULY 25, 1868.

VOL. IV.—NO. 18.

#### LITTLE THINGS.

The flower is small that decks the field,  
The bee is small that bends the flower;  
But flower and bee alike may yield  
Food for a thoughtful hour.

Essence and attributes of each  
For ends profound combine;  
And all they are, and all they teach,  
Springs from the mind divine.

Is there who scorneth little things?  
As wisely might he scorn to eat  
The food that bounteous Autumn brings  
In little grains of wheat.

Methinks, indeed, that such a one  
Few pleasures upon earth will find,  
Where well nigh every good is won  
From little things combined.

The lark that in the morning air  
Amid the sunbeams mounts and sings—  
What lifted her so lightly there?  
Small feathers in her wings.

What forms the beautiful, gorgeous dyes  
With which all nature oft is bright,  
Meadows and streams, woods, hills and skies?  
Minutest waves of light.

And when the earth is sore and sad  
From summer's over-ferid reign,  
How is she in fresh beauty clad?  
By little drops of rain.

Yes, and the robe that Nature weaves,  
Whence does its every robe surpass?  
From little flowers and little leaves,  
And little blades of grass.

O, sure who scorneth little things,  
How much he loses of the best.

For the Religio-Philosophical Journal  
The Dial—From Frank's Journal.

[Continued from our last.]

I recognize a stranger here in the movement  
of the dial.

Answer C. Almoner.

"When first I met with you at your sisters in  
Virginia, you were attended by your bright  
friends. They were all around you, deeply in-  
terested in your development at the dial. You  
seemed to enjoy it beyond measure. I watched  
the operation for some time, and desired to try  
my hand. No objection was made, and I gave a  
communication in the name of Benjamin Gains-  
borough. You were then endeavoring to help  
dark spirits, and many came to you for instruc-  
tion. You tried in vain to convince me that I  
could progress, all efforts failed, I saw around  
me thousands who had been in the same condi-  
tion for very many years, and I could see no rea-  
son why they should not so remain forever.

"After awhile your bright friends came and  
began to teach. I listened with deep attention,  
and was surprised to find how exactly they  
co-incided with you. First I went to you and  
learned all your views, and then heard what  
your father and other spirits had to say. The  
teachings were the same, I could but admit there  
was something strange in this; from whence  
did it all proceed. This set me to thinking, and  
at last I came to the conclusion that you were  
inspired of God. I have been in constant at-  
tendance upon you ever since, and deeply regret  
that you have given up the circles for dark spir-  
its; you did much good, and many spirits profited  
by your instructions."

Reading in the BANNER about the dark circles  
the signal was given.

"You have here a complete account of the  
method used in forming our bodies when we find  
a medium in rapport with us. We are ourselves  
as yet but imperfectly acquainted with the chem-  
ical laws which govern this matter; but we are  
learning every day. We not only form our bod-  
ies or parts of them, as was done through the  
Davenport, and others, but also produce mate-  
rial things, flowers, feathers, articles of clothing  
and the like; all is produced from the atmos-  
phere. This subject now engages the attention here  
of our most learned men, and we hope before long  
to be able to manifest in the light, some success  
has already attended our efforts. I make it my  
study every day encouraged by what has occurred  
within you."

"Have you ever thought how easily you could  
bear your trials if you were certain they would  
give you a better entrance into spirit life, yet  
such is the fact. You may say that it is a strange  
remark to come from a dark spirit, well it may  
seem so to you, but you do not understand all the  
peculiar conditions of this world of ours. We  
are not cut off altogether from all intercourse  
with bright spirits. I often converse with your  
friends, and they understand perfectly all that  
concerns you. When in trouble they give you  
consolation, when fortune smiles, they rejoice;  
when cast down by sorrow, they inspire you with  
hope; and when about to cast off the shackles

of earth, you will find them ready to receive  
you in their embrace."

"Let not then these floating matters of disquiet  
dim the brightness of the coming day; for a  
bright day indeed is store, when you will look  
back upon these seeming trials of life as but step-  
ping stones to future bliss."

How strange that one who could conceive and  
express such sentiments could be totally regard-  
less of truth.

"Be always at your post for your development  
is for a good purpose."

"I see no proof of this, for with the exception  
of a short happy period with dear friends, my  
development has been merely for the amuse-  
ment of dark spirits."

"There you are mistaken. Allow me to say  
that you have done more good than many who  
have filled the rostrum; however eloquent they  
may have been. It is not only that in your daily  
walk you are spreading this truth abroad, but  
you are doing much good among dark spirits by  
whom you are constantly attended. Often some  
poor spirit is made to know that he need not pur-  
sue his wicked course, but may escape his pre-  
sent dark condition. You can hardly realize this  
but when you came here its truth will be made  
manifest."

Fain would I avail myself of your entreaties,  
but there is an evil principle within me which  
counteracts all your efforts. You cannot imag-  
ine this because you have known none so wicked  
to swell to put the heart earnestly in search of  
God, and the work has already begun and will  
assuredly be accomplished. But it is not so, or  
I do not assert that I am an exception, but I fear  
that I am destined to a longer probation than  
others. I fully believe in ultimate salvation, for  
I have seen too many instances where those as  
myself have passed on to higher conditions for  
me to doubt it. Therefore I feel assured, that in  
this dim future I too shall be claimed, and shall  
meet you, and if not a bright spirit, at least not  
the degraded being I now am. I did not ever be-  
lieve that a better condition could be mine, "as  
the tree falls so it lies," with its false interpreta-  
tion was ingrafted within, but heart and mind  
now yields submission to reason; and your con-  
stant efforts in my behalf have not been without  
effect; and although you see not yet in me the  
perfect fruit; I feel that the seed has been sown  
and the germ still lives." I here remarked:

"Let me translate your words into plain lan-  
guage. Suppose you are famishing with thirst,  
and at a short distance you behold a stream; but  
instead of making any effort for your relief, you  
sit down saying, others have drank and so shall  
I—I may have to wait a long time, how long "in  
the dim future," I know not, but I shall be no  
exception, I am only destined to a longer proba-  
tion." And so you continued, taking no step  
forward."

"I see the application, and confess the absurd-  
ity of my position, but I am powerless, at least I  
think so, and the thought is as bad as the real-  
ity." I replied:

"It is difficult to answer this, for no argument  
can reach you. But you are a man of strange  
will and determined purpose, and if you would  
call up this when next you are tempted to prac-  
tice a deception and refrain from it, you will  
find the next effort made more easy; and after  
a while you discern that by pursuing a different  
course it yields you more real happiness than  
what you have known during the last three  
years."

"Have you ever mingled with bad men, and  
been thrown much in their society?"

"I have not."

"Then you can form but little idea of the  
difficulties that surround us. Whenever a dark  
spirit thinks of changing his course, every one  
that comes near him, sees it at a glance, and im-  
mediately summons a crowd and every device  
which hellish malignity and brutality can exer-  
cise is visited upon him, and if possible every  
good resolution is crushed."

"Have you not as much stubborn will, courage  
and resolution as others who have triumphed?"

"Perhaps I have, and the trial may not be so  
great as I apprehend."

Susan Anthony, says woman is going ahead,  
All right; ladies should not be compelled to go  
afloat.—N. Y. Express.

We are not—we have taken the Train!—Re-  
volution.

But look sharp Susan, or your Train will  
run you off the track.

To a man of thought an idea is more val-  
ued than a luxurious dinner.

For the Religio-Philosophical Journal.

#### REPORT OF THE WISCONSIN SPIRIT- UALIST ASSOCIATION.

Persuant to a public call, the third meeting of  
this Association was held on the 11th of June,  
at Fond-du-Lac, Wis. At 2 o'clock the meeting  
was called to order by the President, Col. A. B.  
Smedly, of Oshkosh, who made a few introduc-  
tory remarks, expressive of his pleasure at meet-  
ing old, familiar faces, as well as new ones; he  
hoped the meeting would be characterized by  
depth of thought, unity of effect, and harmony  
of feeling. The Secretary not being present, on  
motion of Lay Randall, Juliet H. Stillman M. D.,  
of Whitewater, was elected Sec'y pro tem. It  
was voted that a committee of three be appoint-  
ed by the Chair, to examine and report on cre-  
dentials. The following persons were appoint-  
ed: Mr. Nickerson of Appleton, Dr. Brown of  
Milwaukee, Jane Hazen of Spring Vale. After  
listening to music from the Choir, the meeting  
was announced open for conference. Father  
Baker (Ed. of "The Spiritualist," ) made some  
very appropriate remarks on the growth of Spir-  
itualism, and its liberalizing influence upon so-  
ciety generally. Mr. Spencer hoped the meet-  
ing would be characterized by harmony, that no  
subject would be introduced calculated to dis-  
tract, or arouse any discordant feeling.

Mr. Mosher said, he had been a spiritualist  
only six weeks, and would like to participate  
with us in our deliberations, was happy to be  
a part of a future life.

Dr. Stillman said, she liked harmony, she also  
wanted life, hoped our meeting would be a *live*  
one, and that their true of that charity which always comes of wisdom,  
we can learn of each other, in the spirit of love,  
even if there is a clashing of ideas.

Mr. Potter wanted people to act as individ-  
uals; he liked the clash of truth and error,  
thought we would get along well enough, if we  
were willing that others should have the same  
freedom of thought and speech we claim for our-  
selves. Some wanted to cram their views down  
other people's throats, that he could not stand.

Mrs. Logan made some remarks on the ele-  
vating influence of spiritualism.

The report of the committee on credentials  
was called for, and the following names report-  
ed: Mr. and Mrs. Tho's Freeman—A. B. Sever-  
ance—Dr. Brown—J. Burr—Mrs. M. A. Wood-  
Jennie Sherman—Bertie Sherman, Milwaukee-  
John Mosher, Waterloo—Juliet H. Stillman, M.  
D., Whitewater—T. H. Trowbridge, Burlington-  
Mrs. S. E. Phelps—Mr. and Mrs. J. E. Small,  
Berlin—Mrs. Phelps—(here one page of the M.  
S. missing, never received.)

On motion of Lay Randall, it was voted, that  
the 8th article of the Constitution be amended  
by inserting the words "and Lyceum," after  
the word "Society," giving the same chance for  
delegates as other societies have.

Song by Mrs. Logan.

Adjourned till half past seven.

Evening session meeting called to order by  
the Pres., music by the choir. The convention  
then proceeded to elect officers for the ensuing  
year. The following officers were elected:

Pres., Col. A. B. Smedly, of Oshkosh.  
V. P., Paulina Roberts, of Racine.  
Sec'y, Juliet H. Stillman, M. D., Whitewater.  
Tres., J. W. Stewart, of Broadhead.

A committee of three was elected, to nominate  
the executive committee, consisting of Mr. Nick-  
erson, A. B. Severance, and the President to act  
as Chairman. Dr. Stillman said, she thought  
that a very masculine committee would not risk  
the interests of the convention in the hands of a  
committee without the blending of the female  
element; moved Mrs. Sherman be added to the  
above committee, which was carried.

A business committee was then elected, con-  
sisting of Mrs. Wood, Mrs. Hildebrand and S.  
H. Todd.

Committee on resolutions: Lay Randall, Mr.  
Ingram, Dr. Stillman.

A committee on State Publications was ap-  
pointed: Mr. Nickerson, Mr. Small, and Mr.  
Hamilton.

The business committee then reported the  
meeting to commence in the morning at nine  
o'clock, with conference, to be followed by a  
lecture from Mrs. Logan. Adjourned.

Friday morning, meeting called to order by  
Mrs. Roberts, V. P. Music by the choir.

The committee on nominations reported, and  
the following persons duly elected as trustees,  
to act with the Pres. and Sec'y: J. W. Stewart-  
Jennie Sherman-R. Z. Mason-U. S. Hamilton-  
Mrs. J. E. Small—

Conference being open, Dr. Brown spoke in  
favor of sound morals and perfect justice.

Mr. Potter said he went for reform. He would  
stand by what he thought was right. Gave an  
account of the state of the society at Fond-du-  
Lac. Had kept up sociables every Saturday  
night.

Mrs. Hildebrand gave something of her expe-  
rience in the society, was one of the first in-  
terested in the Lyceum, notwithstanding all dis-  
couragements, she thought the good work was  
moving on.

Mr. Severance wished to hear from the various  
localities, of their success and failures, and the  
causes of each. By the experiences of others  
we might learn much. He came to the conven-  
tion for the purpose of comparing notes with  
others, and thereby coming to some conclusion  
in regard to the best modes of action, whereby  
the world could be benefited. It was not enough  
to come to these meetings for a good time social-  
ly and intellectually, but to come to a better un-  
derstanding of the best methods of action in the  
various reforms of the day.

Bertie Sherman then gave a recitation, "The  
Dying Musician," and I can safely say, I have  
never heard her equal among children. Her  
voice is full and sweet, her articulation perfect,  
and with her complete self possession is coupled  
a modesty and naturalness of expression and  
action, which it is hoped, the praise of the  
public will not destroy.

Mrs. Logan was then introduced, and gave  
her lecture in rhyme, in which she dealt severe  
blows at Orthodoxy and the Churches. As her  
lecture is in print, and for sale, I omit reporting  
it.

noon session would commence at the after-  
with conference, followed by a lecture from Mr.  
Bent. It was voted that we have no meeting  
Saturday evening, and a sociable instead.

Adjourned.

[Continued next week.]

For the Religio-Philosophical Journal.

#### Minutes of a Meeting in Minnesota.

At a meeting held on the 6th day of June 1861  
at the residence of D. Birdsall, Faribault, Minn.,  
The following articles of association, were unan-  
imously adopted.

WHEREAS, we the undersigned believing in a  
free religion that will not fetter or bind the con-  
science of its votaries, are desirous of forming  
ourselves into a society where reason, free thought  
and free speech, shall be fully tolerated and  
where truth, justice and right shall be the only  
rule of action; therefore in furtherance of this  
object, we do subscribe to the following articles  
of association, viz:

1. Section 2. The object and purpose of this  
society shall be the advocacy and free discussion  
of all reformatory, moral, religious and scientific  
subjects. Section 3d, The members of this soci-  
ety shall be allowed to enjoy their individual sen-  
timents and belief on all religious and scientific  
subjects and shall alone be responsible for the  
same.

Article II. Section 1st, There shall be elected  
by ballot semi-annually in the months of June  
and December a President, a Secretary, a Treas-  
urer and an Executive Committee of the mem-  
bers, who shall serve until others shall be elected  
in their stead; section 2d, The president shall  
perform all duties usually incumbent on such an  
officer, and in conjunction with the executive  
committee shall manage all the business of the  
Society and credit all accounts; section 3d, The  
secretary shall keep the records of the society,  
receive all moneys due, keep a true account of  
the same, pay them to the treasurer and take re-  
ceipts thereof; section 4th, The treasurer shall  
receive all moneys from the secretary giving re-  
ceipt thereof and pay all bills, approved by the  
Board of Auditors and shall render a full account  
of finances of the Society at the end of the term  
of office, and at all other times when required by  
the executive board.

Article III. Section 1st, Any person may be-  
come a member of this Association by subscrib-  
ing to these articles, and paying their yearly dues;  
Section 2d, The yearly dues shall be one dollar  
for males and fifty cents for females, to be paid  
quarterly every three months.

Article IV. The forgoing articles may be al-  
tered or amended by a majority of the members  
present at any meeting called for that purpose.

Some twenty persons then subscribed their  
names as members. The meeting elected the  
following officers: D. Birdsall, President; Miss  
Alma C. Amy, Secretary; Mrs. Mary A. Good-  
rich, Treasurer; and Thomas R. Chapman, Mrs.  
S. A. F. Julain and Jesse Carr, Executive Com-  
mittee.

On motion the meeting resolved to hold dur-

ing the summer months, basket meetings in  
groves every two weeks on Sunday.

Mrs. L. A. F. Swain then delivered a very able  
and interesting inspirational lecture, after which  
the meeting adjourned to meet again in two weeks  
at Mrs. N. Travis', signed.

D. BIRDSALL, Chairman  
N. H. SWAIN, Clerk.

For the Religio-Philosophical Journal.

#### Report of the Fillmore County Associa- tion of Spiritualists.

Pursuant to a published notice, the first an-  
nual meeting of the Fillmore County Associa-  
tion of Spiritualists, convened at the Empire  
school house in the vicinity of Etna, Fillmore  
Co. Minn., on Saturday the 13th of June, and  
called to order by the President, at two o'clock  
P. M. The association having but barely existed  
for the past year without life, the meeting enter-  
ed into a discussion on the subject of organiza-  
tion, (intending either to infuse life into the asso-  
ciation or to confirm its death,) which was par-  
ticipated in by G. J. Sanderson, Wm. Chatfield,  
J. L. Michener, J. N. Graling, Wm. Stork, and  
others, resulting in a unanimous determination  
to make the association live in the future. The  
term of office of the first class of the board of  
trustees having expired, the following persons  
were elected for three years, Wm. Chatfield, of  
Spring Valley, Mrs. Mary Odell, of Le Roy,  
and Mrs. Angeline Stork, of Big Spring. On  
motion the following officers were elected for  
the ensuing year: President, Mrs. Anna F. San-  
derson, of Fillmore, Vice president, John N.  
Groling, of Forestville, Secretary, A. B. Reges-  
ter, of Cherry Grove, Treasurer, Rachie A.  
The meeting adjourned until nine o'clock Sunday morning.

#### SUNDAY MORNING SESSION.

Meeting called to order by the President at the  
time appointed: According to previous arrange-  
ment the meeting went into conference for an  
hour and a half, principally on the subject of  
circles, on motion Wm. Chatfield, J. N. Graling  
and Mrs. E. R. Regester, were appointed a com-  
mittee to establish a circuit of circle and confer-  
ence meetings in the various neighborhoods  
throughout the County. Then the subject of  
funds was taken up, and eighty five dollars was  
pledged by the members towards defraying the  
expenses of the association. A. B. Regester,  
Wm. Chatfield and Wm. Stork, were then ap-  
pointed a committee to procure speakers for the  
ensuing year. Adjourned to meet at the Etna  
School house at two o'clock P. M.

#### AFTERNOON SESSION.

The meeting opened with an address by Mr.  
G. J. Sanderson, principle of the Fillmore grad-  
ed school, Subject: "The development of the  
earth and its inhabitants, physically and theologi-  
cally, as revealed by Geology and history; in  
contrast with the Church idea, as revealed in  
the Bible." The address was a good one and  
was listened to by a large and intelligent audi-  
ence, for an hour and a half with good attention.

After the address some questions were asked  
by the opposition, which called forth some mis-  
cellaneous sharp shooting from both sides; for-  
tunately however, there was nobody hurt, and  
with a feeling that we had made a two days  
journey towards the truth, the meeting adjourned  
*sine die*.

ANNA E. SANDERSON, Pres.  
A. B. REGESTER, Sec.

Cherry Grove, 1868.

For the Religio-Philosophical Journal.

#### Is Progress a Fact?

BY AUSTIN KENT.

MR. EDITOR: "God and progress," was a truth-  
ful reply to some of my late queries. As a be-  
nevolent man, feeling myself a part of all senti-  
ent being—man and animal in all time, I see  
no grounds for felicity in the hope of progress-  
ion. Selfishly, or as a part, and representing a  
part, I am sure of, and for the time enjoy pro-  
gression. But can parts as parts be eternal? I  
have found the compound of good and evil so  
unfavorably mixed that I am not as anxious as  
some for an endless future, especially if in the  
increases of my happiness another's must decrease.  
And it would seem that the amount of happiness  
can not really be increased, in the universe or  
in God: retrogression must balance progression.  
The infinite whole, is in an eternal change of  
condition, but it can not be in an eternal im-  
provement. The amount of life can not in-  
crease, death, decay, must balance it. God and  
progression affirms many selfevident truths.  
Mr. L's conclusion "That there is no such thing  
as progression in the aggregate," is unanswerable.  
If it is not consoling to our benevolence, it is



infinitely less bad than the orthodox doctrine of the future. But some of Mr. Lapham's statements relating to God, are to me as impossible as the idea of infinite progression. It is true as he affirms, God must be "in every thing." I would say, God must be *every thing*. God must be war, hatred, suffering, as well as peace, love and happiness. He speaks of "inharmonious conditions in God's existence." Then tells us "God has perfect surroundings as a whole"—which must mean that the universe as a whole is perfect. He says—"There is a perfect state. God is perfect, primary elements and germs are perfect," &c. I affirm that God is *all* conditions, as well as primary elements and germs. Any number of imperfections can not make one perfection; nor can imperfect parts make a perfect whole. How can absolute and infinite perfection exist with imperfection? Can any number of finite pains make infinite pleasures? Can a body be perfect, be healthy with all its parts imperfect and unhealthy? To make a perfect whole, the parts must in the same sense (whether material or moral) be perfect parts. This confusion comes from assuming the idea of infinite good, infinite perfection, infinite happiness. I see no perfect universe, but I do see that a perfect universe is impossible. Evil, imperfection and misery are every where present. They are real, and come as necessarily and as naturally as do their opposites, and from as real causes in nature. Why may I not assume infinite evil, infinite imperfection, infinite misery? No doubt good and evil, as well as our existence comes of—a necessity; but that does not make them better or worse. It is now probable that man has been on our earth some 100,000 years or more, his progress in all this time has really been comparatively very little. Some tribes and nations have gone up while others have been going down.

[Perhaps some reader of the above will be pleased to send us a brief reply, we should be pleased to publish a well written reply. Brother Kent is a good thinker, but perhaps a little feeble in the region of hope.]

## Religio-Philosophical Journal

CHICAGO, JULY 25, 1868.

OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,  
JOHN W. SMITH, S. S. JONES,  
PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Premium Lists and Prospectus on Fourth page.

S. S. JONES, EDITOR.

All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy.

Drawer 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

### OBJECTS OF CHARITY.

These poor creatures, who did not make themselves, may be seen at frequent intervals in this, as well as all other great cities. A few little girls, apparently about six or seven years of age, passed through the car saying to each person "please give me a penny." Upon being questioned what she wanted with the pennies she replied that she wanted to give them to her Ma. She received quite a number on this occasion. But on the next evening she was again there, and her words of "please give me a penny," now began to have quite a professional sound, and this time she did not receive a single penny. The conviction forced itself upon our mind that she was a regular professional beggar. It is often perplexing to the philanthropic soul to determine when to give alms in such a case. For it is well known that these urchins are often the children of well-to-do parents, whose acquisitiveness prompts them to drive their children into the streets to beg, to enlarge their pecuniary stores. In such cases it would be unwise to bestow alms. Our rule is to trust to the world of interior sense and as that directs so we either bestow or withhold our pennies.

In plain view from our office window across the street is one of those creatures who seek alms, in the person of a young woman, about eighteen or twenty years of age, strong, hale and healthy, dressed in black. Why should she be on the street asking alms, the reader will naturally enquire? Well to all appearance she has a good and sufficient reason; (although we can not add our sanction to street begging) for she has lost her right arm. There she sits bare headed, holding her cup to receive the contributions in her lap and displaying a card which begins by saying, "gentlemen and ladies please have pity on a poor girl &c." Now quite a crowd have collected about her, most of them reading the card she displays, she seems annoyed and confused at being the object of so much attention. Now the gentlemen's hands go down in their pockets and alms in the form of pennies and five and ten cent pieces flow into her cup quite freely. There now a benevolent looking gentleman has stopped, and seems to be questioning her. Now he leaves, and we observe her folding up a bank note, of what denomination we are too far to determine, not less than one dollar—perhaps a five or ten dollar note. But strange to observe not a lady who has been passing all this time has given a single penny. We are moved to thought—to philosophize. Do female mendicants excite the sympathies of the opposite sex more than they do that of their own, and vice versa? This case, together with other observations, goes far to cause us to conclude that the sex of the person asking alms, has much to do in influencing the donor. So has the principles of repulsion and attraction. In this case our brothers, being attracted towards the female mendicant were moved to bestow their alms, when in fact they could not have themselves given a true reason. They would have said no doubt that they felt a sympathy for her, yet hardly knowing why that sympathy moved

them to give. Had the object been a male, he would scarcely have attracted the attention of most of those who gave to her. Being of the feminine gender, her sisters were not moved to sympathize so much with her.

This leads us to conclude that the law of sex and its power has far more to do with society in all its relations than is usually noted and admitted.

### ONE WAY TO KEEP POOR.

A recipe to keep poor, has been going the rounds of the press, which recommended the purchasing a couple of glasses of Ale each day with other equally expensive indulgences. We were forcibly reminded of this principle a short time ago, by observing a man in quite seedy garments, and much the worse for the want of washing, with a large sack gathering up the refuse paper and rags from the street, for a livelihood.

Poor man! we thought, and really felt our sympathies strangely drawn out towards him. He had just then sat down, his sack of rags and papers and deposited a small bit of paper, at the entrance to an alley. And as we unobservedly watched him from our Office window, feeling for his poverty stricken condition, he raised his hand to his mouth and took there from a quantity of tobacco of the bigness of an ordinary hulled walnut and threw it upon the ground; and putting his hand in his pocket drew forth a fresh supply of the expensive and noxious weed, to replace the exhausted "quid." We could not help it, and confess to a change of feeling in his case, for thought we what you foolishly waste for tobacco would add much to your comfort, and render you much less an object of commiseration and pity; for surely such slaves to a perverted and depraved appetite should be pitied; but not so much as to shield them from a due and wholesome criticism. They did not make themselves, and therefore are not responsible for their weakness, no more than a small potato is to be blamed for not growing to the full dimensions of its more fortunately circumstanced and conditioned fellows. But because we do not find conditions in individuals and society as we could wish they were, and accept them as right for the time being, it does not follow that we should not attempt to change and better those conditions as fast as we may.

The weak brother we have spoken of may be addicted to the habit of using stimulants from antenatal causes. And therefore when mankind will learn the cause of an existing evil, they will very naturally go to the root thereof to effect a reform, the only way a true reform can ever be brought about.

### DR. SLADE, THE MEDIUM.

Just as we were going to press last week we accidentally learned that our well beloved brother, Dr. Slade, of Jackson Michigan, was in the city. We had only time to make the simple announcement. We now improve the opportunity of speaking more at length of him. Many are acquainted with him.

He is a medium well calculated to give satisfaction to all who attend his seances. No one will pretend to say that the Doctor is an imposter. All will admit that the phenomena actually transpires in his presence in open day light, and yet the best portion of the phenomena requires darkness, or a condition out of view so to speak. To explain. The seance is held in the day light or by brilliant gas light. The Doctor will take a common school slate, and place a minute piece of slate pencil, not larger than a pin head, upon it, and holding the slate with one hand, so as to allow his hand to remain in full view, with that portion of the slate where the bit of pencil lies, place under the table and up against the table leaf, as near as the frame of the slate will admit; in which condition a message will be written from a deceased friend to a person sitting at the table. Frequently some person whose name has not been spoken or even thought of in the circle, is written. The noise of the pencil is distinctly heard while the writing is being done and when complete the pencil is always found at the last point formed of the last letter in the message or name written.

Sometimes the slate is simply tipped back so that the eye can not reach the surface of the slate and yet in full light, in this condition the message is written—all present hearing the noise of the bit of pencil being used, very plainly.

The Doctor will take a small accordeon and hold it by the back end with one hand and it will be played in full view to all in the room; yet to get good sweet music, it has to be held under the table out of sight. These are a few of the many things done in the presence of this wonderful medium. It is a demonstrated truth that the conditions above enumerated are required even with this gifted medium—Light and the magnetism of the eye, apparently, do to a considerable degree prove unfavorable for the best phase of physical manifestations. The experience of the world proves that the most remarkable physical manifestations have always in all ages been given in the night time or in places where the light was partially or wholly excluded.

The Doctor is one of our best healing mediums. His practice is large and nearly all who consult him find his diagnosis of disease correct and his remedies effectual. His residence is Jackson Michigan, where letters for consultation will reach him.

### DR. A. W. WILLIAMS.

We are in receipt of a long letter from an old acquaintance of the above named healing medium, now located at Depere, Wisconsin. He speaks in the highest terms of Brother Williams' power as a healer. This wonderful faculty, possessed by Christ's disciples, illiterate fisherman, is to day possessed by thousands of those occupying the most humble walks of life.

### SPIRITUAL MANIFESTATIONS.

Under this head, the *Daily Post*, of this city, of the 9th inst., says that Dr. Slade is the name and professional designation of a gentleman from Jackson, Michigan, who is now holding forth at a room in the building 180 Clark street. The Doctor's principal business is, we understand, the treating of physical infirmities and ailments by clairvoyant and "spiritual" agencies. He also gives exhibitions to select circles of the so-called spiritual manifestations. Our reporter was yesterday treated to a few of these, which were indeed very marvelous, and far more satisfactory to him than the manifestations afforded by most mediums; the more so because done in broad daylight, and in such near and in full view, as to preclude the possibility of any legerdemain. The medium sat down at a large, heavy, plain table, along with two skeptical representatives of *The Post*, one at each of three sides of the table, with hands placed in the usual manner for "circle" purposes. One hand of the medium, however, clasped, under the corner of the table, a small slate, in such a manner that both, hand and slate, were sufficiently visible for our reporter to see that both were kept immovable. Then the sound of a pencil was heard upon the slate, and a name was found to be written upon its upper side, before entirely blank. This was repeated several times—there being no supernatural intelligence manifested in the matter written, the manner alone being remarkable. Equally wonderful physical effects were produced with other apparatus. Thus, a bell which had been standing on the floor underneath the center of the table, was very suddenly set down on the table; a chair performed some movements which no chair in its sober senses would perform; an accordeon played "Sweet Home" as soon as an alleged Indian spirit could be induced to forego the savage pleasure of sawing away on a single note; and finally the table, which had hitherto maintained a dignified composure, became imbued with the festive spirit of the occasion, and made several square leaps into the air. This closed the seance. All the effects produced, or nearly all, were done in a way that showed, that, whether spiritual influence, odic force, or electricity, be assigned as the producing cause, it was not by any manner of hocus pocus, such as is used by the Davenport Brothers in their rope tying performances. Dr. Slade is a man of thirty or more years, and a face which would require but little animal magnetism as an auxiliary to producing a strong impression upon a sensitive female heart or nerves. As has been already said, the Doctor's business is chiefly the treatment of disease, to which he devotes his time, traveling mostly through the larger towns.

### TO DELINQUENTS.

It seems to be necessary for us to report that delinquent subscribers will be able to determine just how much they owe us for papers already received, by looking on the margin of their papers for the time at which their subscription expired. It is so near four cents per week that our paper to fill out the unexpired time of the *Spiritual Republic*, and after that was done we had our subscription account made up with each subscriber, so that the margin of the paper shows exactly when each one's time will or already has expired. We make this *new explanation*, as we often get letters from subscribers inquiring when some subscription expired. While we mean to be courteous to all, it is an unnecessary tax upon us to answer such questions, as the same are answered substantially upon the margin of every paper that is mailed.

### PROVOKING.

We sympathize with contributors to our columns who have been sorely vexed by reason of their articles having been marred by the carelessness of printers and proof readers. Several of our own editorials have been so shockingly distorted, that when we come to see them in our paper we were strongly tempted to deny their legitimacy, but as there was no one else to claim their paternity, we were reluctantly compelled to bite our lips and bear it. Perhaps if we were to write plainer there would be less occasion to censure others. We will try the experiment, and at the same time very respectfully ask our compositors and proof readers to perform their duties better than they have been in the habit of doing in the past.

### TO THE SICK AND AFFLICTED.

Many who suffer from chronic maladies and afflictions—whose cases common practice cannot reach—will be pleased to hear that there is now in our midst a practical, *bona fide* Spiritual Healer, in the person of Dr. Robert Greer, well and favorably known as a Spiritual Physician. The Doctor is said to possess marvelous healing powers, second to none in the United States. He is permanently located here, and comes fully qualified and well recommended. His presence in Chicago will supply a want long felt for such a physician. The doctor is ably assisted by his partner, Dr. E. Wright. We wish these gentlemen prosperity and success.

### MRS. FERRIS AND MISS EUGENIA BARRACK.

We regret the serious accident that befel the above named ladies a few days since in Wisconsin. They were precipitated from a waggon and came near being killed, but both are now rapidly recovering. They are both excellent test mediums; and we hope they will remain upon this plain of life and give tests of spirit power until their revilers shall cease their calumny.

### PLANCHETTE.

We are prepared to supply our friends with Holmes & Co.'s latest improved Planchette, accompanied with instruments for use, on receipt of \$1.50, and 30 cts. extra for postage, when sent by mail. Every seeker for truth should have one.

### EVENING MEETINGS AT THE COURT HOUSE STEPS.

These meetings are still kept up with increasing interest. Mr. Mills, Spettigue and Underhill spoke in behalf of Spiritualism. Mr. Moody and his friends—a body of Methodists—the Wesleyans we believe, also hold forth. A Second Advent man and some others, held forth last Sunday evening. Mr. Moody speaks every night this week, we learn.

Dr. Underhill affirms that belief is not under the control of the will—while Brother Moody holds that unbelief is all that we are damned for. The Doctor affirms that no one who will examine the subject can fail to see that one is no more to blame for believing wrong, than he would be for being blind; both are great misfortunes but neither are crimes.

Doctor Underhill, in a temperance lecture, a few Sundays ago, at the Court House steps, also spoke of the necessity of the city government establishing at each street corner fountains for people to get a drink of water. Thousands, he said, suffer for water—thousands go into saloons and buy lager beer to enable them to get a drink of water. If the people will express their wants by petitioning the city government, the boon will soon be granted. This is a subject well worth giving attention to. These inviting fountains would tend to promote temperance and health.

### MUSIC HALL MEETINGS.

Mrs. Wilcoxson lectured morning and evening to good audiences, particularly in the evening. Her lectures were excellent, and at the close of the evening lecture she improvised some beautiful poetry.

### CORRECTION.

In number 16 of this paper, under the head "E. Layton, Medium"—His letter to George Stickney, it should read E. Dayton, instead of Layton. Also read for her sphere *his* sphere and for *soul bodies* soldiers. Brother Dayton resides at Huntly, Ill. and is one of our very best seeing mediums.

### Personal and Local.

The spiritualists of the East are preparing to hold a camp meeting at Harwich, on Cape Cod, to commence on the 29th of July.

Notwithstanding the unprecedented hot weather the Arlington Minstrels have been giving their nightly entertainments to good audiences. These entertainments combine the comical with the instructive, which makes them deservedly popular.

At the Opera House the great attraction is still the "White Fawn," which has now reached its seventh week, giving an exhibition each evening, with grand Matinee every Wednesday and Saturday afternoon, despite the extremely hot weather.

The "Lottery of Life," which we announced last week, is a grand success. It is a Vicker's play, and is having a successful run. It is worth a dozen dry orthodox sermons.

### Literary Notices.

Peter's Monthly Glee Hive, is also issued monthly. Terms same as above. Lovers of music will do well to subscribe for the above entitled works.

Peters' Parlor Companion, for the flute, violin and piano is issued on the first of every month, from 198 Broadway, New York, single copies 30 cents, \$3.00 per annum.

"Three Voices," By Warren Sumner Barlow: Wm. White & Co. Publishers, Boston.

This neatly executed work, published by our worthy cotemporary, Wm. White & Co., is written in rhyme, and well calculated to expose the fallacy of the old theological dogmas of the present and past ages. The table of contents "presents the conflict that many suppose exists between their Maker and an imaginary evil being" under the head of "The Voice of Superstition."

"The Voice of Nature" is founded on the idea of

One God, with one revokess plan,  
Embracing every world and man;  
That man should learn to comprehend,  
That all to good results doth tend.

"The Voice of a Pebble" aims to teach the individuality of matter and mind, fraternal charity and love.

### Voices from the People.

For the Religio-Philosophical Journal.

C. True on Spirit Mediums.

BY DR. UNDERHILL.

I see in the *Boston Investigator* an article signed C. True referring to two Mediums, one in Mass., and one in Illinois. He seems grieved at such eccentricities but does not offer the facts as evidence against Spiritualism. He seems to be vexed that all the world is not like himself faultless. There are many who feed on eccentricities as the most substantial food, Byron buried his dog and created a monument to him, and Balaam had a speaking ass, which is not an uncommon thing is it Mr. True?!!

But you and I must have patience and forbearance, as we are wise. If your mediums in the East abandon themselves to drunkenness, fraud, theft and falsehood, it may arise from the Bostonian doctrine that whatever is, is right. I don't want mediums to relieve us from using our common sense, I have never had a medium mislead me. I glory in the proofs they furnish of future life and in this they all agree. That many highly impressive persons are mediums is very true, and if so it follows that they are peculiarly susceptible to temptation. I am sorry to hear that with you they have been in some cases overcome with temptation.

There have been Judases, and I remember reading of several human beings committing blunders. Is it not a weakness to be picking up and

presenting to the public in a grave manner such little stories. Let us cultivate a broad charity towards all our fellow men and then we shall grieve less over the errors of others and can give more attention to our own spiritual growth.

[Editors remarks—C. True in referring to the communication published in this JOURNAL quotes as much of it as reads "My spirit is right here in this medium and if she were hungry I should eat the material food not she. My control over her is absolute and can be continued a week or a year against her will. She cannot resist me to save her soul."]

C. True says: "such is the monstrous doctrine uttered by exultant mediums in the name of apocryphal Spiritualism. No matter whether real or imaginary it is faith, an idea that controls the human mind."

A monstrous doctrine is it Mr. True "whether real or imaginary?" Why monstrous if real?

If it be true, it is in accordance with a law of nature. Laws of nature are eternal and you and all humanity combined cannot annul such a law.

We will venture to suggest to Mr. True that all of nature's laws are founded in Infinite wisdom, and that we shall make poor headway, when we simply denounce a great truth as "a monstrous doctrine."

Mr. True has not in his article attempted to prove the falsity of the spirit's statement, but on the contrary does attempt to draw the corollary that if true it is a "monstrous doctrine." In all ages the world has been prolific with men who hold up their hands and with a holy horror denounce every newly discovered truth as a "monstrous doctrine."

Galileo was compelled in the presence of the cardinals on his benedict knees to recant from his system of Astronomy, because in their estimation it was a "monstrous doctrine." Nevertheless the recantation did not change the truth he had asserted.

Denunciations, superficially drawn corollaries, showing supposed evil results, will have but little weight with thinking people. The question is, what is the truth on this subject, give us facts and we will rest assured that Infinite wisdom has designed all things well.

In conclusion we will suggest for the consolation of Mr. True, and all others who may fear the consequences that may follow from known laws of nature, that the spirit controlling did not say that other spirits on the spiritual plane of life could not divest him from the control of a medium if they found that he was exercising a power he might have over such medium unduly. Intelligent spirits would no more allow an abuse of such a power over a medium by an ignorant spirit than would revengeful acts of the stronger over the weaker be tolerated in this life.]

### Planchette.

Yesterday we called at the office of a young spoken of by one of the Boston papers as being superior to the French Planchette. We found the firm occupying the whole floor (third story) of 146 Fulton street, and are busy night and day, in the construction of a new machine to be of a perfect mechanic of the highest order, and on conversing with him, learned the fact he is a Spiritualist, a medium of high inspirational powers. That he was impressed to invent this Alphabetic Planchette something like a month ago, from having seen and experimented with the French one, in connection with Miss Fox, of the famous Rochester knockings, who is acknowledged by all who have witnessed her wonderful powers, as a highly gifted medium. Mr. Holmes makes no hesitancy in asserting that it is a spiritual power alone that moves, or causes the Planchette to answer questions, and as his Alphabetic Planchette, gives under favorable conditions, correct answers to one's inmost thoughts by simply placing your hand on the top board and remaining quiet a few moments. The pointer will move about and spell out the answer by pointing to the letters of the alphabet attached, which makes the test far more satisfactory than by any other Planchette in the market, especially if the party is blindfolded whose hand is placed on the board. He further asserted that every person is a medium more or less developed; that some are controlled by evil and others by good spirits, and that ten thousand people who know nothing of and care less to investigate the subject of Spiritualism, either from fear or from its unpopularity, can cause his Alphabetic Planchette to move and spell the answer to any question, even when asked mentally. His explanations of Spiritualism were somewhat new to us, and we must give him credit for his frankness and the courteous manner with which he received us. He further stated that the materials of which his Alphabetic Planchette are made are peculiarly adapted to the magnetic currents of the human system, being made of electrical and magnetic substances composed and prepared expressly for the purpose, and that he has in consideration of the great good it will accomplish, in opening the eyes of a credulous public and leading to the investigation of the hidden power, offered it at the low figure of \$1.50, and will send same by express to any address, neatly packed, on receiving order, by addressing Holmes & Co., 146 Fulton street, New York. N. Y. Evening Telegraph.

### WOMAN'S TRUE MISSION.

Surely, woman never fulfills her true mission, or fulfills her true sphere, if not when as wife and mother, by her wise provision and rule she brings happiness to her husband and household, and shapes the character of her children to the highest ends of life. But woman, mingling in the angry strife of politics, and dragging her skirts in its polluting mire, is not consistent with such a conception as this. —N. Y. Judiciary Committee.

Considering that Mrs. Dives Grundy, who is clad in purple and fine linen (not to mention silk, satin, and a hundred ornaments and trappings which people "didn't know down in Judee") fares sumptuously every day, and cries out loudest against women who leave their sphere, drags her skirts the polluting mire of Broadway, while the advocates of Woman's Rights adopt the clean, economical, short walking skirts, it is not easy to see the propriety of the suggestion that they would mire their skirts more in politics than in puddle.—*Revolution*.

A company is being organized in England to lay a fourth cable across the Atlantic, Brest in France and New York in this country to be the termini.

SHAKESPEARE says, Brevity is the soul of wit.



by friends afterwards. Poems given through such organisms are sometimes committed to memory by the spirit that gives them. At other times the spirit gives them through the organism just as it receives them from the great ocean of thought.

seem strange? Did I talk strangely? Will this seem strange to you? Yes. I want you to remember this, that every truth that was ever given to us, as a human family, seems strange at first. So when I was a friend to the black man—opposed to slavery, and at the same time justi-

**Public Meetings.**  
For the Religio-Philosophical Journal.  
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At a meeting of Spiritualists at Bro. Getchels in  
Des Moines Saturday June 20 1882. Bro. J. V. F.

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## SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for *Lecturers only*, and it is to be rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

J. Madison Allen may be addressed, Blue Anchor, N. J. C. Fannie Allen, North Middleboro, Mass.  
Mrs. G. A. Allen, Chicopee, Mass.  
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Mrs. M. K. Anderson, France speaker, Taunton, Mass., P. O. Box 48.

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Charles A. Andrus, Fitchburg, Mich.  
Mrs. Orin Abbott, developing medium, 127 S. Clark street, Room 42, Chicago.

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Addie L. Ballou. Address Mankato, Minn.  
Wm. Bryan. Address box 35, Camden P. O., Mich.  
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Miss Lizzie Doten. Address Pavilion, 57 Tremont street, Boston, Mass.

Henry J. Durgin. Permanent address, Cardington, O.  
George Dutton, M. D., Rutland, Vt.  
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Mrs. E. DeLamar, France speaker, Quincy, Mass.  
Dr. E. C. Dunn, lecturer, can be addressed Rockford, Ill.  
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Miss Eliza H. Fuller, inspirational speaker, 67 Purchase street, Boston, Mass., or Lagrange, Mo.

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K. Graves, author of "Biography of Satan." Address Richmond, Ind.  
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Mrs. S. A. Horton, 24 Wamont street, Lowell, Mass.  
Miss Nellie Howard. Address No. 20 Wilmet street, Worcester, Massachusetts.

Mrs. Anna E. H. Whitcomb, Onida Co., N. Y.  
Mrs. P. O. Hyzer, 60 South Green street, Baltimore, Md.  
Dr. E. B. Holden, North Chatham, Vt.  
Charles Holt, Columbus, Warren Co., Pa.  
J. D. Hascall, M. D. Address 204 Walnut street, Chicago.

Dr. H. Johnson, lecturer, Ypsilanti, Mich.  
Dr. P. H. Johnson, lecturer, Ypsilanti, Mich.  
W. F. Jamieson, inspirational speaker, Belvidere, Ill.  
Abraham James, Pleasantville, Venango Co., Pa., box 34.  
H. A. Jones, Ypsilanti, Mich.

S. J. Jones, Drawer 6023, Chicago.  
P. G. W. Kirby, speaker. Address this office.  
George F. Kitzinger, Buffalo, N. Y.  
O. P. Kallag, East Trumbull, Ashabula Co., O.  
Rex K. King, France speaker, care of Joseph Smith, P. O. Box 118, Ind.

Dr. E. L. Leonard. Address 507 Main street, Charlestown, Mass.  
S. J. Leonard, 100 Main street, Charlestown, Mass.  
S. J. Leonard, 100 Main street, Charlestown, Mass.  
Mr. H. T. Leonard, 100 Main street, Charlestown, Mass.  
B. M. Lawrence, M. D. Address Burlington, Iowa.

Mrs. L. W. Litch. Address 11 Kneeland st., Boston, Mass.  
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## NOTICE OF MEETINGS.

MILAN. O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock a.m. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

ATLANTA, GA.—Lycium meets each Sabbath at 1 o'clock p.m. Conductor, R. N. Webster; Guardian of Groups, P. M. Allen.

MANHATTAN, N.Y.—Lycium meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p.m.

LOCKPORT, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall. Lycium meets at 10 o'clock a.m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, at 9½ o'clock. Samuel P. Towle, President; Daniel N. Foster, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10½ a.m. John W. McGraw, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

Mary Hall. Lecture every Sunday afternoon at 2½ o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman.

The Progressive Societies in care of Miss Phelps meet in No. 14 East Street, up two flights, in hall. Sunday services 10½ a.m., 3 and 7 p.m.

FAIRPORT, ME.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ p.m. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ a.m. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

SOUTH BOSTON.—Spiritual Conference meeting at 10 a.m. Lecture at 2½ p.m., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

CHARLESTON, S.C.—The First Spiritualist Association of Charleston hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ p.m. Children's Lyceum meets at 10½ a.m. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ a.m., in the Machinery and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Lecture every Wednesday evening for the benefit of the Lyceum.

CONCORD, N.H.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ p.m. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assemblies at 10½ a.m. Leander Dustin, Conductor; J. S. Crauden, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Grandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winnsimmet Division Hall, Chelsea, at 3 and 7 p.m. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. Dr. J. Kicker, Sup't.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 3 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

PROVIDENCE, R.I.—Meetings are held in Pratt's Hall, Weybosset street, Sunday afternoons at 3 and 7 o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 10½ p.m. J. S. Dow, Conductor.

TEMPERANCE, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

BAYBORN, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtis, Guardian.

HOLYTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society), Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists hold every Sunday evening, in Masonic Hall, 13th street, between 3d and 4th avenues, at 10½ a.m., and 7½ p.m. Conference at 12 m. Children's Progressive Lyceum at 2½ p.m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p.m. Seats free.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lecture at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

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THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hubert, D. Woolcott, A. Silberson, E. Stockwell, V. Stockwell, E. Hubert and R. Hubert.

DETROIT, MICH.—The Detroit Society of Spiritualists, and Friends of Progress, meet at 180 Woodward avenue, Good Templar's Hall. Lectures at 10½ a.m., and 7½ p.m. A. Day, President; C. C. Randall, Corresponding Secretary. Lyceum at 2 o'clock p.m.; M. J. Matthews, Conductor; Mrs. R. L. Duty, Guardian.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; P. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

MAZMAN, WIS.—Progressive Lyceum meets every Sunday at 1 p.m., at Willard's Hall. Alfred Senior, Conductor; Mrs. Jane Senior, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p.m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senior, Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 a.m. and 2 p.m., in the Police Court Room. Seats free. R. A. Seaver, President; S. Pusey, Secretary.

CARTERS, MO.—The Spiritualists of Carters, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

WILLIAMSBURG, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday 11 a.m. and 7 p.m. Mrs. Laura Cuddy, regular speaker. J. H. Lewis, Corresponding Secretary. Children's Progressive Lyceum meets at 2 p.m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

ROCHESTER, N.Y.—Religious Society of Progressive Spiritualists meet in Scitler's Hall, Sunday evenings at 7½ p.m. Speakers: Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Secretary; C. W. Hebard, President Society.

PLYMOUTH, MASS.—Lycium Association of Spiritualists hold meetings in Lycium Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock a.m. Speakers: Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storor, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged.—Mrs. C. F. Taber during January.

QUINCY, MASS.—Meetings at 2½ and 7 o'clock p.m. Progressive Lyceum meets at 1½ p.m.

FOXBORO, MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 a.m.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p.m. Speaker engaged.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists hold every Sunday afternoon and evening, in Masonic Hall, 13th street, between 3d and 4th avenues, at 10½ a.m., and 7½ p.m. Conference at 12 m. Children's Progressive Lyceum at 2½ p.m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

DOVER AND FOXBORO, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 7½ p.m.

WASHINGTON, D. C.—Meetings are held and addresses delivered in Harmonical Hall, Woodward's block, 318 Pennsylvania avenue, between 7th and 8th streets, every Sunday at 11 a.m. and 7 p.m. Speakers engaged.—J. M. Peckles during January; Mrs. Nellie J. T. Brigham during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 9 p.m.; Platonic School, Thursday, at 7 p.m. John Mayhew, President.

TROT, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10½ a.m. and 7½ p.m. Children's Lyceum at 2½ p.m. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Guardian.

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## OR, ABUSES OF THE SEXUAL FUNCTION.

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